

MAGIA ADAMICA:

OR

The *Antiquity* of Magic,

AND

The *Descent* thereof from *Adam*
downwards, proved.

Whereunto is added a perfect,
and full *Discoverie* of the true
Cælum Terra, or the *Magicians*
Heavenly Chaos, and first
Matter of all
Things.

By EUGENIUS *Philalethes*. &

Εὐγ. ὁ τὸ Βέλγεσ; καταμάσκει τὴν οὐρανόν, &
τὴν γῆν. *Epist. in Enchirid.*

L O N D O N:

Printed for John Allen, and are to be sold
at the Rising Sun in *Pauls Church-*
yard. 1656.

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MACIA ADAMSON

OR

The Impunity of Magic

AND

The Deception of the
downwards proved

Whereas it is added a person

and all Deception of the

Common Ties of the Magicians

Heavenly Chances and

Manner of all

Things

MACIA ADAMSON

It is the Law that the Magicians
shall be in the same manner

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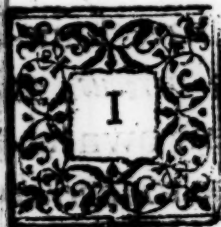
MACIA ADAMSON



T O

The most *Excellently* accomplished, my *best of Friends*,
Mr. THOMAS HENSHAW.

S I R,



I T was the *Quere* of
Solomon, and it argu-
ed the *Supremacie* of
his wisdom, *What* Eccle. 2. 3.
was best for Man to

*doe all the dayes of his Vanitie un-
der the Sun? If I wish my selfe so
Wise, as to know this great Af-*

A 2

faire

The Epistle

faire of Life, it is because you are
fit to manage it. I will not advise
you to pleasures, to build Houses, to
and plant Vine-yards : to enlarge
your private Possessions, or to mul-
tiplie your Gold and Silver.
These are old Errors, like Vitriol to
the stone ; So many false Receipts
which Solomon hath tried before
you, And behold all was vanitie, and
vexation of Spirit. I have some-
times seen Actions as various, as
they were great, and my own sul-
len Fate hath forc'd me to several
Courses of life, but I finde not one
hitherto, which ends not in Sur-
fets, or Satietie. Let us fantasie a man
as fortunate as this world can make
him ;

Dedicatorie.

What doth hee doe but
if he move from *Bed* to *Boord*, and pro-
fes, ride for the *Circumstances* of those
two *Scenes*? To day hee *eates* and
drinks, then *sleeps*, that hee may
doe the like to morrow. A great
to happinesse! to live by cloying Re-
ceptions, and such as have more of
Necessity, than of a free pleasure.
and This is *Idem per Idem*, and what
is held for *Absurditie* in Reason,
as can not by the same reason be the
fullest perfection of Life. I deny
not but *Temporall blessings* con-
duce to a *Temporall Life*, and by
Consequence are pleasing to the
man's Body, but if we consider the *Soule*,
make hee is all this while upon the
him;

A 3 wing,

The Epistle

wing, like that Dove sent out of
the Ark, seeking a place to rest:
shee is busied in a restless Inquisition,
and though her Thoughts, for
want of true Knowledge, differ not
from Desires, yet they sufficiently
prove she hath not found her Sa-
tisfaction. Shew me then but a
practice wherein my Soule shall rest
without any further Disquisition,
for this is it, which Solomon calls
Vexation of Spirit, and you shew
mee, What is Best for Man to doe
under the Sun. Surely, Sir, this is
not the Philosophers stone, neither
will I undertake to define it, but
give me leave to speak to you in
the Language of Zoroaster:

Quære

Dedicatorie.

Quare Tu Animæ Canalem.

I have a better Confidence in your
Opinion of mee, than to tell you,
I love you : and for my present
Boldness, you must thank your
self, you taught me this Familiari-
tie. I here trouble you with a
short Discourse, the Brokage and
weake Remembrances of my former,
and more intire studies ; It is no la-
bour'd Peece, and indeed no fit Pre-
sent, but I beg your Acceptance as of
dow Caveat, that you may see, what
is is unprofitable Affections you have
Purchased. I propose it not for your
but Instruction, Nature hath already
in admitted you to her Schoole, and I
would make you my Judge, not
my

The Epistle, &c.

my Pupill. If therefore amongst your serious and more deare Retirements, you can allow this Trifle but some few Minutes, and think them not lost, you will Perfect my Ambition. You will place mee Sir, at my full Height, and though it were like that of Statius, amongst Gods and Stars, I shall quickly find the Earth again, and with the least Opportunitie present my self

Sir,

Your most humble Servant,

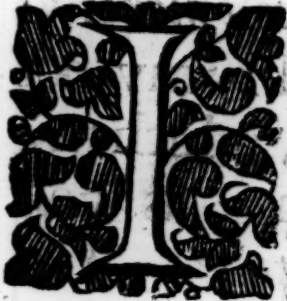
E. P.



*To my Learned, and much
Respected friend,*

MR. MATHEW HARBERT.

S I R,

 Know you
are not *Great*,
there's a *bet-*
ter title, you
are *Good*. I
might have fix'd this
Piece to a *Pinnacle*, made
the *Dedication* *high*: but
to what purpose? *Great-*
ness is a *Thing* I cannot
A *admire*

The Epistle

*admire in others, because
I desire it not in my self. It
is a proud Follie, a pain-
ted ceremonious Raunt.
There is nothing Neces-
sarie in it, for most men live
without it, and I may not
applie to that, which my
Reason declines, as well
as my Fortune. The
Truth is, I know no use of
Hogbens and Titulados, if
they are in an humor to
give, I am no Beggar to
receive. I look not any
thing*

Dedicatorie.

thing Sir, but what the
Learned are enrich'd
withall, *Judgement*, and
Candor. You are a true
friend to Both, and to my
third self. This Discourse
I shuff'd up for your
spare-houres, for it was
born in a *Vacation*, when I
did not so much labour, as
play. I was indeed neces-
sitated to some *Levity*, for
my *Adversarie* proved so
impotent, I might not draw
out all my forces, because I

The Epistle

knew not where to employ them. You have here a simple *Bedlam* corrected, and whipt for his *mad Tricks*. A certain *Master of Arts of Cambridge*, & a *Poet in the Loll & Trot of Spencer*. It is suppos'd he is in *Love* with his *Fairie-Queen*, & this hath made him a very *Elf in Philosophie*. He is indeed a scurvie, slabbie, snotty-snowted thing. Hee is troubl'd with a certain *Splenetic*
loof-

Dedicatorie.

loosnes, & hath such squirts
of the *Mouth*, his Rea-
ders cannot distinguish his
Breath from his *Breech*.
He is a new kind of *Py-
thonist*, speakes no man
knows what, & his *Bulls*
have much of his *Belly*.
But I have studied a *Cure*
answerable to his *Disease*,
I have bin somewhat *Cor-
rosive*, and in defiance to
the old *Phrase*, I have
wash'd a *Moore* clean. I
have put his *Hog-noddle*
in

The Epistle, &c.

in pickle, & here I present
him to the world, a Dish
of Sours'd Non-sence. This
is my Subject Sir, & now
I must tell you, my Ad-
dress to your self hath som-
thing of Duty in it. I had
no sooner left Milke for
Meat, but my first Lear-
ning came from you. Bee
pleas'd to accept this small
Acknowledgement from

From Hethopolis

Your Papill, & servant

E. P.

1650.

Some ten dayes after the Presse was
delivered of my Adversarie's

MAUROMANGO.

On the Author's *Vindication*, and
Replie to the scurvie, scribbling,
 scolding *Alazonomastix*

'T Was well he did assault thee, or thy Fee
 Could not have hit to thy Advantage so.
What he styles Ignorance, is Depth in Sense;
 He thinks there is no skill, but Common Sense.

Had *Æacus* liv'd in this unknowing Age,
 And seen Experience laugh'd at on the Stage,
 What Tempests would have risen in his Blood
 To side an Art, which Nature hath made Good?

Do'st think that Knowledge comes to thee *Imate*,
 As Preaching on a sudden to thy Pate?

No sure; thou art a simpler Brother; sic!

I must Allarm thee with Huz and Cry.

What art? from whence? a Presbyterian sure,

An Academic Kate, holy and pure.

But for thy Soule (and *Plato* tells thee so)

Thou hast spoil'd that, and plaister'd *Plato* too.

Just like F. T. thy Poet, who doth lend

Thee *fables* in *Cherelard* from end to end,

And not one right apply'd; you doe mistake

The *Stagyrit's Philosophie*, and make

His Logic Magicall, what is unknown

's Conjurat[i]on, frothie, and high-flown.

If Arguments arise, you streight grow hoarse,

Thou know'st not *what* belongs to *Topic Cause*.

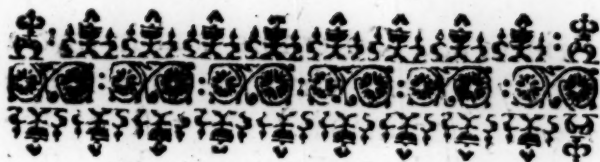
Shall thou and I to Disputation come

Traffic of Theoria, for the *Totall Summe*?

What?

What ? is't not lawfull for my (learned) friend
To improve his Reason to his greatest end ?
O ! shall wee envie him, 'cause hee hath more
Of Nature's favours set upon his Score ?
Tell mee in earnest do'st thou think 'tis fit
To believe all that Aristotle writ ?
Though he was blinded, yet Experience can
Sever the Clouds, and make a Clearer man.
If Digbie once but view thy rayling Veine,
Hee'l think th'art Atoms, not yet form'd to braine ;
Then to the Pot thou go'st : Oh there's the Loffe !
There's no Elixir in Thee, th'art all Drosse.
Then sing another Song, thou that controules
Our Metempsychosis of Bodi'd Soules :
Yet Platonist thou art, but canst not tell
Where these mysterious spirits have their Cell,
Thus Ambrose flung dark Persius on the ground,
A blind Contempt ! because he was profound.
Look neerer man, can'st not distinguish yet
Betwixt the highest, and the lowest wit.
When Cynthia to the warric Tethys hies
Wee know not there what Treasures she espies,
What Margariths in Chrysell streames ; she sends
Onely to us her Influence, and lends
A kind, large Light. But thou poore, trap'd Rattoon !
Like Scythian Dogs, do'st bark against the Moon.
Great, rare Eugenius ! doe not thou delay
Thy Course, because his Vert lyes in thy way.
Stain thy white skin for once, and bee thou not
Surpris'd like Ermins, by the dawbing Plot.
Mount to thy full Meridian, let thy Star
Create a Rubric to our Calendar,
And wee will offer Anthems to thy Shrine
So long as Date can give a Name to Time.

P.B. A.M.Oxonienf.



To the Reader.



Ell-fare the *Dodechedron* ! I have examined the *Nativitie* of this *Book* by a *Cast* of *Constellated Bones* , and *Deuz Ace* tels me this *Parable*. *Truth* (sayd the witty *Aleman*) was cōmanded into *Exile*, and the *Lady Lie* was seated in her *Throne*. To performe the *Tenor* of this *Sentence*, *Truth* went from amongst *Men*, but she went *all alone*, *poore* and *naked*. She had not travail'd very far, when standing on a high mountain, she perceiv'd a *great Train* to passe by : In the midst of it was a *Chariot* attended with *Kings*,
B Princes

To the Reader.

Princes and Governors, and in that a stately *Donna*, who like some *Queen regent*, commanded the rest of the Company. Poor *Truth*, shee stood still whiles this *pompous Squadron* past by, but when the *Chariot* came over against her, the Lady *Lie* who was there seated, took notice of her, and causing her *Pageants* to stay, commanded her to come neerer. Here she was scornfully examined, *whence she came? whither she would goe? and what about?* To these Questions she answered as the *Custom* of *Truth* is, very simply and plainly: Whereupon the Lady *Lie* commands her to wait upon her, and that in the *Reare*, and *Tayle* of all her *Troop*, for that was the *known place* of *Truth*. Thanks then not to the *stars*, but to the *Configurations* of the *Dice* they have acquainted mee with my *future fortunes*, and what *preferment* my *Book* is like to attain to. I am for my part contented, though the *Consideration*

To the Reader.

ration of this *durty Reare* be very *nause-
ous*, and able to spoile a stronger sto-
mach than mine. It hath been said of
old, *Non est Planta Veritatis super ter-
ram*, *Trueth* is an *herb*, that grows not
here *below*: and can I expect that these
few seeds, which I scatter thus in the
storm and *tempest*, should thrive to their
full eares, and *Harvest*? But Reader,
let it not trouble thee to see the *Truth*
come thus behind, it may be there is
more of a *Chase* in it, than of *Atten-
dance*, and her *Condition* not altogether
so *bad*, as her *Station*. If thou art one of
those, who draw up to the *Chariot*,
pause here a little in the *Reare*, and be-
fore thou dost *addresse* thy self to *Ari-
stotel* and his *Lady Lie*, think not thy
Courtship lost, if thou dost *kisse* the
lips of poor *Truth*. It is not my *Inten-
tion* to *jest* with thee, in what I shall
write, wherefore *read* thou with a good
Faith, what I will tell thee with a good
Conscience. God, when hee first made

To the Reader.

Man, planted in him a *spirit* of that *Capacitie*, that he might *know All*, adding thereto a most *fervent Desire* to *know*, lest that *Capacitie* should be *useless*. This *Truth* is evident in the *Posteritie* of *Man*: For *little Children* before ever they can speak, will *stare* upon *any thing*, that is *strange* to them; they will *crie*, and are *restless* till they get it into their *hands*, that they may *fee*le it, and *look* upon it, that is to say, that they may *know what it is* in some *Degree*, and according to their *Capacitie*. Now some ignorant *Nurse* will think they doe all this, out of a desire to play with what they see, but they themselves tell us the *Contrarie*; For when they are past *Infants*, and begin to make use of *Language*, if any *New thing* appeares, they will not desire to play with it, but they will *ask* you *what it is*? for they desire to *know*; and this is *plain* out of their *Actions*; for if you put any *Rattle* into their *hands* they

To the Reader.

they will *view it*, and *studie it* for some short Time, and when they can know *no more*, then they will *play* with it. It is well known, that if you hold a *candle* neer to a *little Child*, hee will (if you prævent him not) put his *finger* into the *flame*, for hee desires to *know* what it is, that *shines* so bright; but there is some thing more than all this, for even these *Infants* desire to *improve* their *Knowledge*. Thus when they *look* upon any *thing*, if the *sight* informes them not *sufficiently*, they will, if they can, get it into their *hands*, that they may *feel* it: but if the *touch* also doth not *satisfie*, they will put it into their *Mouthes* to *taste* it, as if they would *examine Things* by more *senses* than *one*. Now this *Desire* to *know* is born with them, and it is the *Best*, and most *mysterious* part of their *Nature*. It is to be observed, that when *men* come to their *full Age*, and are *serious* in their *Disquisitions*, they are *ashamed* to *Err*.

To the Reader.

because it is the *proprietie* of their *Nature*, to *Know*. Thus wee see that a *Philosopher* being taken at a *fault* in his *Discourse*, will *blush*, as if he had *committed* something *unworthy* of himself, and truly the very *Sense* of this *Disgrace* prevails so farre with some, they had rather *persist* in their *Error*, and *defend* it against the *Truth*, than *acknowledge* their *Infirmities*; in which respect I make no Question but many *Peripatetics* are *perversly ignorant*. It may bee they will scarcely hear, what I speak, or if they hear, they will not understand: howsoever I advise them not wilfully to *prevent*, and *hinder* that glorious *end* and *perfection*, for which the very *Author*, and *Father* of *Nature* created them. It is a terrible thing to *prafer* *Aristotel* to *Aelohim*, and *condemn* the *Truth* of *God*, to *justifie* the *Opinions* of *Man*. Now for my part I dare not be so *irreligious*, as to think *God* so *vain*, and *improvident* in his
workes

To the Reader.

workes, that he should plant in Man a Desire to know, and yet deny him Knowledge it self. This in plain termes were to give me Eyes, and afterwards shutt mee up in Darkness, lest I should see with those eyes. This earnest Longing, and busie Inquisition wherein Mentyre themselves to attain to the Truth, made a certain Master of Truth speak in this fashion. *Ergo liquido apparet in hac Mundi structurâ, quam cernimus, aliquam triumphare Veritatem ; qua toties rationem nostram commovet, agitat, implicat, explicat ; toties inquietam, toties insomnem miris modis sollicitat, non fortuitis, aut aliunde adventitiis, sed suis & propriis, & originariis Naturæ Illicibus ; quæ omnia cum non sunt frustra, utiq; contingit, ut Veritatem Eorum quæ sunt, aliquo tandem opportuno tempore amplexemur.* It is clear therefore (saith he) that in this Fabric of the world, which we behold, there is some Truth that rules ; which Truth so

To the Reader.

often stirs up, puzzles, and helps our *Reason*; so often sollicitates her when shee is restless, so often when shee is watchfull, and this by strange meanes, not casual and adventitious, but by *genuine provocations* and *pleasures* of *nature*; All which *Motions* being not to *no purpose*, it falls out at last that in some good time wee *attain* to the *true Knowledge* of those *things* that *are*. But because I would not have you *build* your *Philosophie* on *Coralls* and *whistles*, which are the *Objects* of little *Children*, of whom we have spoken formerly, I will speak somewhat of those *Elements*, in whose *Contemplation* a *Man* ought to *employ* himself, and this *Discourse* may serve as a *Preface* to our *whole Philosophie*. *Man* according to *Trismegistus* hath but *two Elements* in his *power*, namely *Earth* and *Water*: To which *Doctrine* I adde *this*, and I have it from a *Greater* than *Hermes*, That God hath made *Man* absolute

Lord

To the Reader.

Lord of the first Matter, and from the first matter, and the Dispensation thereof, all the fortunes of man both good and bad doe proceed. According to the Rule, and Measure of this Substance all the World are rich or poore, and hee that knows it truly, and withall the true use thereof, he can make his fortunes constant, but hee that knowes it not, though his Estate be never so great, stands on a slipperie Foundation. Look about thee then, and consider how thou art compassed with infinite Treasures, and miracles, but thou art so blind, thou doest not see them: nay, thou art so mad, thou doest think there is no use to be made of them, for thou doest believe that Knowledge is a meere Peripateticall Chatt, and that the Fruits of it are not Works, but Words. If this were true, I would never advise thee to spend one Minute of thy life upon Learning, I would first be one of those should ruine all Libraries and Universities in the world, which God forbid, any good Christian

To the Reader.

Christian should desire. Look up then to *Heaven*, and when thou seest the *Cœlestiall* fires move in their swift and glorious *Circles*, think also there are here below some cold *Natures*, which they over-look, and about which they move incessantly to heat, and concoct them. Consider again, that the *Middle spirit*, I mean the *Ayre*, is interpos'd as a *Refrigeratorie*, to temper and qualify that *Heat*, which otherwise might be too violent. If thou doest descend lower, and fix thy *Thoughts* where thy feet are, that thy wings may be like those of *Mercurie*, at thy *Heeles*; thou wilt find the *Earth* surrounded with the *water*, and that *water* heated, and stirr'd by the *Sun* and his *starrs*, abstracts from the *Earth* the pure, subtil, saltish parts, by which means the *water* is thickened, and coagulated as with a *Rennet*: out of these two Nature generates all things. *Gold* and *Silver*, *Pearles* and *Diamonds* are nothing els but *water*, and salt of the

To the Reader.

the *Earth concocted*. Behold ! I have in a few words discovered unto thee the whole *system of Nature*, and her Royal High-way of *Generation*. It is thy Duty now to *improve the Truth*, and in my *Booke* thou mayst, if thou art wise, find thy *Advantages*. The *four Elements* are the *Objects*, and *implicitly the Subjects* of *Man*, but the *Earth is invisible*. I know the common *Man* will stare at this, and judge me not very sober, when I affirm the *Earth*, which of all *substances* is most *gross* and *palpable*, to be *invisible*. But on my soule it is so, and which is more, the *Eye of Man* never saw the *Earth*, nor can it be seen without *Art*. To make this *Element visible*, is the greatest *secret in Magic*, for it is a *miraculous Nature*, and of all others the most *holy*, according to that *Computation of Trismegistus*, *Cælum, Æther, Aer, & sacratissima Terra*. As for this *Fæculent, gross Body* upon which we walk, it is a *Compost*, and no *Earth*,

To the Reader.

Earth, but it hath Earth in it, and even that also is not *our Magicall Earth*. In a word all the *Elements* are *visible* but one, namely the *Earth*, and when thou hast attained to so much *perfection*, as to know why *God* hath placed the *Earth in Obscondito*, thou hast an *Excellent Figure* whereby to know *God* himself, and how he is *visible*, how *invisible*. *Hermes* affirmeth, that in the *Beginning* the *Earth* was a *Quake-mire*, or quivering kind of *Jelly*, it being nothing els but *water-congealed* by the *Incubation*, and heat of the *Divine spirit*; *Cum adhuc* (sayth hee) *Terra tremula esset, Lucente sole compacta est*. When as yet the *Earth* was a quivering, shaking substance, the *Sun* afterwards shining upon it, did compact it, or make it *Solid*. The same Author introduceth *God*, speaking to the *Earth*, and impregnating her with all sorts of seeds in these words; *Cumq; manus a- què validas impleffet rebus, quæ in Na- turâ,*

To the Reader.

turâ, Ambienteq; erant, & pugnos valide constringens; Sume (inquit) ô Sacra Terra, quæ Genitrix omnium es futura, nè ullâ re egena videaris; & manus, quales oportet Deum habere, expandens, demisit Omnia ad rerum Constitutionem necessaria. When God (saith he) had filled his powerfull hands with those things which are in Nature, and in that which compasseth Nature, then shutting them close again, hee said; Receive from me *O holy Earth!* that art ordained to be the *Mother* of all, lest thou shouldst want any thing; when presently opening such hands as it becomes a God to have, hee powr'd down All that was Necessary to the Constitution of things. Now the meaning of it is this; The *Holy Spirit* moving upon the *Chaos*, which *Aëion* some *Divines* compare to the *Incubation* of a *Hen* upon her *Eggs*, did together with his *Heat* communicat other manifold Influences to the *Matter*; For as
wee

To the Reader.

wee know the *Sun* doth not onely dis-
pense heat, but som other secret *Influx*;
so did *God* also in the *Creation*, and
from him the *Sun* and all the *starrs* re-
ceived what they have, for *God* himself
is a *supernaturall Sun*, or *fire*, according
to that *Oracle* of *Zoroaster*,

*Factor, Qui per se operans fabrefecit Mundum,
Quadam ignis Moles erat altera.*

Hee did therefore hatch the *Matter*,
and bring out the secret *Essences*, as a
Chick is brought out of the shell,
whence that other *Position* of the same
Zoroaster,

Omnia sub uno Igne genita esse.

Neither did he onely generat^{em} them,
but he also preserves them now, with a
perpetuall *Efflux* of heat and spirit;
Hence hee is styl'd in the *Oracles*,

*Pater Hominumq, Deumq;
Affatim animans Ignem, Lucem, Aethera,
Mundos.*

This

To the Reader.

This is Advertisement enough :
And now Reader, I must tell thee, I
have met with some *late Attempts* on
my two former *Discourses*, but *truth is*
Proof, and I am so far from being over-
come, that I am no where under-
stood. When I first ey'd the *Libell*,
and its *Addresse to Philalethes*, I judg'd
the *Author serious*, and that his *Design*
was not to *abuse mee*, but to *informe*
Himselfe. This *Conceit* quickly va-
nish'd, for perusing his *forepart*, his
Eares shot out of his *skin*, and presen-
ted him a *perfect Ass*. His *Observati-*
ons are one continued *κῶαξ*, and the
Oyster-Vvhores read the same *Philoso-*
phie every day. 'Tis a *Scurril, sense-*
lesse Piece, and as he well stiles himself,
a *Chip of a Block-head*.

His qualities indeed are transcendent
abroad, but they are peers at home :
his *Malice* is equall to his *Ignorance*. I
laugh'd to see the fooles *disease* : A
flux of Gale, which made him *still* at
the

To the Reader.

the *Chops*, whiles another held the *Presse* for him like *Porphyries* *Bafon* to *Aristotles* *Well*. There is something in him *prodigious* : his *Excrements* run the *wrong way*, for his mouth *stooles*, and hee is so farr from *man*, that hee is the *Aggravation* to a *Beast*. These are his parts, and for his person, I turn him over to the *Dog-whippers*, that hee may be well lash'd, *a posteriori*, and bear the *Errata* of his *front* imprinted in his *Rere*. I cannot yet find a fitter punishment : For since his *Head* could learn nothing but *Non-sense*, by *sequel* of *parts*, his *Tayle* should be taught some *sense*.

This is all, at this time, and for my present Discourse, I wish it the *common fortune* of *Truth* and *Honestie*, to *deserve well*, and *bear ill*. As for *Applause*, I fish not so much in the *Ayre*, as to *catch* it. It is a kind of *Popularitie*, which makes mee *scorn* it,

To the Reader.

it, for I *desie* the *Noyse* of the *Rout*,
because they *observe* not the *Truth*, but
the *saies* of it. I doe therefore com-
mit this *peece* to the *world*, without any
protection but its *own worth*, and the
Estimat of that *Soule* that *understands*
it. For the *Rest*, as I cannot *force*, so I
will not *beg* their *Approbation*. I would
not bee *great* by *Imposts*, nor *rich* by
Briefes. They may be what they will,
and I shall be what I am.

Eugen. Phila.

C

Ma-

So - - -	P 33
Jacob - flacks - -	37
Gon 32:28 - - -	-
It is a shimi viscous may -	45
Tables of Box - -	47
3 principles -	5-00r2
Great of J serpent -	6:6:64
first mator - - -	6:9 - 70
So on - - -	83
So on to - - -	85:6
Eye of man - - -	8-8
Hum:ty	90:91
h b - - -	106
	119

Scr
els b
plan
gripp
Dist
ans w
witha



2 *Magia Adamica :*

Or,

7 *The Antiquitie of Magic, &c.*

6 *Cælum Terræ, &c.*

91
6
That I should professe *Magic* in this Discourse, and Justifie the Professors of it withall, is *Impietie* with Many, but *Religion* with Mee. It is a *Conscience* I have learnt from *Authors* greater than my Self, and *Scriptures* greater than Both. *Magic* is nothing els but the *Wisdom* of the *Creator* revealed, and planted in the *Creature*. It is a Name (as *Agrippa* saith) *ipsi Evangelio non ingratum*, not Distastefull to the very Gospel it self. *Magicians* were the first *Attendants* our *Saviour* met withall in this world, and the onely *Philosopher*

C 2

phers, who acknowledged Him in the *Flesh*, before that hee himself discovered it. I find God Conversant with Them, as Hee was formerly with the *Patriarchs*; He directs Them in their Travails with a *Star*, as hee did the *Israelites* with a Pillar of *Fire*; Hee informes Them of future Dangers in their Dreams, that having first seen his *Son*, they might in the next place see his *Salvation*. This makes me believe They were *Filii Prophetarum*, as well as *Filii Artis*; Men that were acquainted with the very same *Mysteries*, by which the *Prophets* acted before them. To reconcile this *Science*, and the Masters of it to the world, is an Attempt more plausible, than possible, the prejudice being so great, that neither Reason, nor Authoritie can ballance it. If I were to perswade a *Jew* to my Principles, I could do it with two words חכמים אמרו the *Hachamim*, or *Wisemen* have spoken it. Give him but the Authoritie of his Fathers, and presently hee submits to the Seale. Verily our Primitive *Galilaans* (I mean those *Christians* whose *Lamps* burnt neer the *Crosse*, and *Funerall*) were most Compendious in their Initiations. A Profelyt in those dayes was confirmed with a simple πιστω, *Believe*, and no more. Nay, the solemnitie of this short Induction was such, that *Julian* made it the *Topic* to his Apostasie; ἐδιδωκεν τὸν πιστω, you have (said

The *Antiquitie* of *Magic*. 3

(sayd he) nothing more than your *Crede*, to establish your Religion. Such was the simplicitie of those first Times, *dum calebat cruor Christi*, whiles his wounds were as yet in their Eyes, and his bloud warm at their Hearts. But Alas! those holy Drops are frozen, our *Salvation* is translated from the *Crosse* to the *Rack*, and dismembred in the *Inquisition-house* of *Aristotle*: Bee not angrie O *Peripatetic*! for what els shall I call thy *Schooles*, where by severall Sects and Factions Scripture is so seriously murdered *Pro & Con*! A spleen first bred, and afterwards promoted by *Disputes*, whose damnable *Divisions* and *Distinctions* have minc'd one *Trueth* into a Thousand hæreticall *whimzies*. But the *Breach* is not considered: Divinitie still is but *Chaff*, if it be not sifted by the *Engine*, if it acts not by the *Demonstrative Hobby-horse*. Thus Zeale poysoned with *Logic* breathes out Contentious *Calentures*, and *Faith* quitting her wings and Perspective, leans on the Reed of a *Syllogism*. Certainly I cannot yet conceive, how Reason may judge those Principles, *Quorum Veritas pendet à solâ Revelantis autoritate*, whose Certaintie wholly depends on God, and by Consequence is indemonstrable without the Spirit of God. But if I should grant that, which I will ever deny: Verily, a *True Faith* consists not in Reason,

4 *Magia Adamica, or*

but in *Love* ; for I receive my Principles, and believe Them being received *Solo erga Revelantem amore* ; onely out of my Affection to Him that reveals them.

Thus our *Saviour* would have the *Jewes* to believe Him first for his *own sake*, and when that fayled for His *Workes sake* ; But some *Divines* believe onely for *Aristotle's sake*, if *Logic* renders the Tenet probable, then it is *Creed*, if not 'tis *Alcoran*. Nevertheless *Aristotle* himself, who was first *Pedlar* to this ware, and may for *Sophistrie* take place of *Ignatius* in his own *Conclave*, hath left us this Concession : Εἰς τὸ

(a) That We say τὴν τὸ Φῶς οὐκ ἔστι δόξα καὶ λογισμὸς, That Reason is sub-
not onely ject to Error, as well as Opinion. And *Philos-*
Science, ponius expounding these words of his, (a) *Non*
but the Principle *solum Scientiam, sed & Principium Scientie*
also of *esse aliquod dicimus, Quo Terminos cognosci-*
Science to mus, hath this excellent and Christian obser-
be some- vation, Ἀρχὴ ἐστὶν ἡμετέρας τῆς νοῦς ἐκλογῆς, καὶ τὸν ἀντι-
thing θιστάμεν τῆς δόξης, καὶ τοῦ ἐκ ἀρχῆς : Ὁρᾷ δὲ καὶ τὰ νοῦς, καὶ δὲ καὶ τὸν
whereby Iaking indeed (saith hee) the mind, to bee the
we under- Principle, or first Cause of Knowledge, not our
stand the own, but that of God, which is above us : but ta-
Termes. king the Termes to be Intellectual, and Divine
Formes. Thus according to *Aristotle* (if you
trust the *Comment*) the *Divine mind* is the first
Cause of Knowledge : for if this Mind once un-
folds himself, and sheds his light upon us, wee
shall

The Antiquitie of Magic.

5

shall apprehend the *Intellectuall Formes*, or *Types* of all things that are within him. These *Formes* hee very properly calls *Opus*, because they *terminat*, or end all Things: For by them the Creature is *defined*, and hath his *Individuation*, or to speak with *Scotus*, his *Haccetie*, by which he is *This*, and not *That*. This now is the *Demonstration* we should look after, namely the *Expansion*, or *opening* of the *Divine Mind*, not a *Syllogism*, that runns perhaps on all *Foure*. If once wee be admitted to this *Communion of Light*, wee shall be able with the *Apostle* to give a *Reason for our Faith*, but never without it. Now you are to understand that God unfolds not himself, *nisi magno Caelo prius patefacto*, unlesse the Heaven of Man bee first unfolded. *Amovete ergo velamen Intel-* C. Agrip.
lectus vestri, Cast of the veile that is before, your faces, and you shall bee no more blind. God is not God a far off, but God at hand. Behold (saith he) *I stand at the Doore, and knock*: Open your selves then, for it is writen, *If any man opens, I will come in, and Sup with Him*. This is the inward *Mysticall*, not the outward *Typicall Supper*, and this is the *Spirituall Baptism* with *Fire*, not that *Elemental* one with *water*. Truly I am much comforted, when I consider two Things; First, that *Ma-*
gie did afford the first *Professors of Christianity*,

whose Knowledge and Devotion brought them from the East to *Jerusalem*. Secondly, that this *Art* should suffer as *Religion* doth, and for the very same Reason. The main *Motives*, which have occasion'd the present *Rents*, and *Divisions* of the *Church*, are the *Ceremonies* and *Types* used in it. For without Controversie the *Apostles* instituted, and left behind them certaine *Elements* or *Signes*, as *Water*, *Oile*, *Salt* and *Lights*, by which they signified unto us some great, and reverend *Mysteries*. But our *Reformers* mistaking these things for superstitious, turn'd them all out of *Doors*. But verily it was ill done: for if the *shadow* of Saint *Peter* healed, shall not these *shadowes* of *Christ* doe much more? The *Papist* on the contrary knowing not the *signification* of these *Types*, did place a certain *Inherent holiness* in them, & so fell into a very dangerous *Idolatrie*. I omit many Things which he invented of his own, as *Images*, *Holy Lambes*, and *Reliques*, adding these *dead Bones* to the *Primitive*, and beauteous *Bodie* of the *Church*. Now to draw up the *Paralell*: The *Magicians*, they also instituted certain *Signes*, as the *Clavi* to their *Art*, and these were the same with the former, Namely *Water*, *Oile*, *Salt* and *Light*, by which they tacitly discovered unto us their *Three Principles*, and the *Light* of *Nature*, which fills and
actuats

The Antiquitie of Magic.

7

aſſuats all Things. The common Man peruſing their Books, but not their Senſe, took *Candles, Common Water, Oile, and Salt*, and began to *Conſecrat*, and *exorcise* them, to make up his daninable and Devilish *Magic*. The *Magicians* had a *Maxim* amongst themſelves, *Quod nulla vox operatur in Magiâ, niſi prius Dei voce formetur*, That no word is efficacious in *Magic*, unleſs it be firſt animated with the word of God. Hence in their Books there was frequent mention made of *Verbum*, and *Sermo*, which the Common Man interpreting to his own Fanſie, invented his *Charmes*, and *Vocabula*, by which he promiſed to do wonders. The *Magicians* in their writings did talk much of *Triangles* and *Circles*, by which they intimated unto us their more ſecret *Triplicitie*, with the *Rotation* of *Nature* from the Beginning of her *Week*, to her *Sabaoth*. By this *Circle* alſo or *Rotation* they affirmed that *Spirits* might be bound, meaning that the *Soul* might be united to the *Body*. Preſently upon this the Common Man fanſied his *Triangles* and characters, with many ſtrange *Cobwebs* or *Figures*, and a *Circle* to Conjure in; but knowing not what *Spirit* that was, which the *Magicians* did bind, he laboured, and ſtudied to bind the *Deuill*. Now if thou wilt queſtion mee, who theſe *Magicians* were? I muſt tell thee, They were
Kings,

Kings, they were *Priests*, they were *Prophets*: Men that were acquainted with the *Substantial*, *Spiritual Mysteries* of Religion, and did deal, or dispense the outward *Typicall* part of it to the *People*. Here then wee may see how *Magic* came to be out of Request; For the *Lawyers* and *Common Divines*, who knew not these *Secrets*, perusing the Ceremonial, Superstitious *Trash* of some *Scriblers*, who pretended to *Magic*, præscribed against the *Art* it self as *Impious*, and *Antichristian*, so that it was a *Capital sin* to professe it, and the Punishment no lesse than *Death*. In the Interim those few who were Masters of the *Science*, observing the first *Monitories* of it, buried all in a deep Silence. But God having suffered his *Truth* to be obscured for a great time, did at last stir up som *resolute*, and *active spirits*, who putting the Pen to Paper, expell'd this *Cloud*, and in some measure discover'd the *Light*. The Leaders of this brave Body, were *Cornelius Agrippa*, *Libanius Gallus*, the *Philosopher*, *Johannes Tritemius*, *Georgius Venetus*, *Johannes Renclin*, called in the *Greek* *Caption*, with severall others in their severall *Dayes*. And after all *These* as an *Vsher* to the *Traine*, and one borne out of due time, *Eugenius Philalethes*.

Seeing then I have publicly undertaken a *Province*, which I might have governed privately

The *Antiquitie* of Magic. 9

vatly with much more Content and Advantage, I think it not enough to have discover'd the *Abuses* and *misfortunes* this *Science* hath suffered, unless I indeavour withall to demonstrate the *Antiquitie* of it. For certainly it is with *Arts*, as it is with *Men*, their *Age* and *Continuance* are good Arguments of their *strength*, and *Integritie*. Most apposit then was that *Check* of the *Egyptian* to *Solon*: O *Solon*, *Solon*! *Vos Graci semper pueri estis, nullam habentes antiquam Opinionem, nullam Disciplinam tempore canam*; You *Gracians* (said hee) are ever childish, having no *Ancient* opinion, no *Discipline* of any long standing. But as I confesse my self no *Antiquarie*, so I wish some *Selden* would stand in this *Breach*, and make it up with those *Fragments*, which are so neer *Dust*, that *Time* may put them in his *Glass*. I know for my own part, it is an *Enterprife* I cannot sufficiently performe, but since my hand is already in the *Bag*, I will draw out those few *Pebbles* I have, and thus I fling them at the *Mark*.

This *Art*, or rather this *Mysterie* is to bee considered severall wayes, and that because of its severall *Subjects*. The *Primitive*, *Original* *Existence* of it is in *God* himself: for it is nothing els but the *practtice*, or *operation* of the *Divine Spirit* working in the *matter*, uniting
Principles

Principles into Compounds, and resolving those Compounds into their Principles. In this Sense wee seek not the Antiquity of it, for it is Eternal, being a Notion of the Divine Wisdome, and Existent before all Time, or the Creation of it. Secondly, we are to Consider it in a Derivative Sense, as it was imparted, and communicated to Man, and this properly was no Birth, or Beginning, but a Discoverie, or Revelation of the Art. From this Time of its Revelation, wee are to measure the Antiquity of it, where it shall be our Task to demonstrat upon what Motives God did reveale it, as also to whom, and when.

The Eye discovers not beyond that stage, wherein it is *Conversant*, but the Eare receives the Sound a great way off. To give an experienc'd Testimonie of Actions more Ancient than our selves, is a thing impossible for us, unlesse wee could look into that *Glass*, where all Occurrences may bee seen, Past, Present, and to Come. I must therefore build my *Discourse* on the *Traditions* of those *Men*, to whom the *Word*, both *Written* and *Mysticall* was intrusted, and these were the *Jewes* in Generall, but more particularly their *Cabalists*. It is not my Intention to rest on these *Rabbins* as *Fundamentals*, but I will justifie their Assertions out of *Scripture*, and intertain my Reader with
Proofes,

The *Antiquitie* of *Magic*. 11

Proofes, both *Divine* and *Humane*. Finally, I will passe out of *Judaea* into *Aegypt* and *Grace*, where againe I shall meet with these *Mysteries*, and prove that this *Science* did stream (as the *Chimists* say, their *Salt-Fountain* doth) out of *Jurie*, and watered the whole *Earth*.

It is the constant Opinion of the *Hebrewes*, That before the Fall of *Adam* there was a more plentifull and large *Communion* between *Heaven* and *Earth*, *God* and the *Elements*, than there is now in our *Days*. But upon the *Transgression* of the first *Man*, *Malcuth* (say the *Cabalists*) was cut off from the *Ilan*, so that a *Breach* was made between both *Worlds*, and their *Channel* of *Influences* discontinued. Now *Malcuth* is the *Invisible*, *Archetypall Moone*, by which our *visible Celestiall Moone* is governed, and imprægnated: And truly it may be that upon this *Retreate* of the *Divine Light* from *Inferiors*, those *Spots* and *Darknes*, which we now see, succeeded in the *Body* of this *Planet*, and not in her alone, but about the *Sun* also, as it hath been discovered by the *Telescope*. Thus (say They) *God* to punish the *Sin* of *Adam* withdrew himself from the *Creatures*, so that they were not *feasted* with the same *measure* of *Influences* as formerly. For the *Archetypall Moone* which is placed in the חסמים *Hafchamaim*, to receive, and convey downe the
Influx

Influx of the six superior Invisible Planets, was (as the Jewes affirme) either separated from the Ilan, or her Breasts were so sealed up that she could not dispense her Milk to Inferiors in that happy and Primitive Abundance. But because I would not dwell long on this point, let us heare the Cabalist himself state it in a clear, and apposit phrase. Initio Creationis Mundi Divina Cohabitatio erat descendens in Inferiora, & cum esset Divina Cohabitatio inferius, reperti sunt Cæli & Terræ viti, & erant Fontes, & Canales activi in perfectione, & trahebantur Superiore ad Inferius, & inveniebatur Deus complens supernæ & Infernæ. Venit Adam primus, & peccavit, & diruti sunt Descensus, & confracti sunt Canales, & desit Aqua-ductus, & cessavit Divina Cohabitatio, & divisa est Societas.

„That is: In the Beginning of the Creation of
 „the world God did descend, and cohabit
 „with Things here below, and when the Di-
 „vine Habitation was here below, the Hea-
 „vens and the Earth were found to be uni-
 „ted, and the Vital Springs and Channels were
 „in their perfection, and did flow from the
 „Superior to the Inferior World, and God
 „was found to fill all Things both Above,
 „and Beneath. Adam the first Man came, and
 „sinned, whereupon the Descents from above

„were

The *Antiquitie* of Magic. 13

„were restrained, and their Channells were broken, and the Water-Course was no more, „and the Divine Cohabitation ceased, and the „Societie was divided. Thus far my Rabbi; Now because I have promised Scripture to my *Cabalism*, I will submit the Tradition to Moses, and truly that Rabbi also is of my side, for thus I read in *Genesis*. And to Adam he said, *Cap. 3. v*
Because thou hast eaten of the Tree, whereof I 17.
commanded Thee saying, Thou shalt not eat of it: Cursed is the Ground for thy sake, in sorrow shalt thou eat of it all the Dayes of thy Life, Thornes and Thistles shall it bring forth unto Thee, and Thou shalt eat the Herb of the Field. In the sweat of thy face shalt Thou eat Bread, untill thou returne unto the Ground, for out of it wast thou taken, for Dust Thou art, and to Dust shalt thou returne. This is the Curse, and Adam was so sensible of it, that he acquainted his posterity with it. For Lamech prophesying of his Son Noah, hath these words. This same shall comfort us, concerning our Cap. 5. v
work, and Toyle of our Hands, because of the 29.
Ground, which the Lord hath cursed. And this indeed was accomplished in some sense after the Floud, as the same Scripture tells us. And Cap. 8. v
the Lord said in his Heart, I will not Againe 25.
curse the Ground any more for Mans sake.
Here now we are to consider two Things:
First,

First, The *Curse* it self, and next the *Latitude* of it. To manifest the *Nature* of the *Curse*, and what it was, you must know, that *Good* essentially is *Light*, and *Evill* is *Darknes*. The *Evill* properly is a *Corruption* that immediatly takes place upon the *Removall* of that which is *Good*. Thus *God* having removed his *Candlestick* and *Light* from the *Elements*, presently the *Darknes* and *Cold* of the *Matter* prevailed, so that the *Earth* was neerer her first *Deformitie*, and by Consequence lesse fruitfull and *Vitall*. *Heaven* and *Hell*, that is *Light* and *Darknes*, are the two *Extremes* which Consummat *Good* and *Evill*. But there are some *mean Blessings* which are but, in ordine, or disposing to *Heaven*, which is their last *perfection*, and such were these *Blessings*, which *God* recalled upon the *Transgression* of the first *Man*. Again there are some *Evills*, which are but *Degrees* conducing to their last *Extremitie*, or *Hell*, and such was this *Curse* or *Evill*, which succeeded the *Transgression*. Thus our *Saviour* under these *Notions* of *Blessed* and *Cursed* comprehends the *Inhabitants* of *Light* and *Darknes*: Come you *Blessed*, and Goe you *Cursed*. In a word then; The *Curse* was Nothing else but an *Act repealed*, or a *Restraint* of those *Blessings* which *God* of his meer *Goodnes*, had formerly communicated to his

Cap. 7.
V. II, 12,
13.

Cap. 8. v.
20.

Cattel and Beasts also were cursed in some measure, but this Serpent above Them all. To this also agrees the Apostle in his Epistle to the Romans, where he hath these words. For the Creature was made subject to Vanitie, not willingly, but by Reason of him, who hath subjected the same in hope. Because the Creature it self also, shall be delivered from the Bondage of Corruption, into the Glorious Liberty of the Children of God. Here by the Creature he understands not Man, but the inferior species, which he distinguisheth from the Children of God, though he allows them both the same Liberty. But this is more plaine out of the subsequent Texts, where he makes a cleat Difference between Man, and the whole Creation. For we know (saith he) that the whole Creation groaneth, and travaileth together in paine untill now. And not only They, but our selves also, which have the first fruits of the spirit, even we our selves groane within our selves, waiting for the Adoption, to wit, the Redemption of our Body. Here we see the first Fruits of the spirit, referred to Man, and why not some second subordinat fruits of it to the Creatures in General? for as they were cursed in the Fall of Man, for Man's sake, so it seems in his Re-stitution they shall be also blessed for his sake. But of this enough. Let us now summe up, and consider

The *Antiquitie* of Magic. 17

consider the *several inconveniences* our first Parent was Subject to, for they will be of some use with us hereafter. First of all, he was *excluded* from the *presence* of God, and *exposed* to the *Malice* and *Tentations* of the *Devill*. He was altered from *Good* to *Bad*, from *Incorruptible* to *Corruptible*: In the *Day* (saith the *Scripture*) *Thou eatest thereof, Thou shalt dye the Death*. He was excluded from a *glorious Paradise*, and confin'd to a *base world*, whose *sickly infected Elements* conspiring with his *own Nature*, did assist and hasten that *Death*, which already began to reign in his *Body*. Heaven did mourn over him, The *Earth*, and all her *Generations* about him. He look'd upon himself as a *Felon*, and a *Murtherer*, being guilty of that *Curse* and *Corruption*, which succeeded in the *world* because of his *fall*, as we have sufficiently proved out of the *Mosaical* and *Cabalistical* Traditions. He was *Ignorant*, and therefore *hopeles* of *Life at eternal*, and for this *Temporal present Life*, he was not acquainted with the *Provisions* of it. The *Elements* of *Husbandrie* were not as yet known, there was neither *House* nor *Plow*, nor any of those *manuall Arts*, which make up a *worldly providence*. He was exposed to the *Violence* of *Rains* and *Winds*, *Frosts* and *Snows*, and in a word *deprived* of all *Comforts Spiritual*,

and *Natural*. What should I say more? He was a meer stranger in this World, could not distinguish *Medicines* from *Poysons*, neither was he skill'd in the *ordinarie preparations* of *Meate* and *Drink*. He had no *Vituals* ready to his hands, but the crude unseasoned *Herbage* of the Earth, so that he must either starve, or feed as *Nebuchadnezzar* did, with the *Beasts* of the Field. He heard indeed sometimes of a *Tree of Life* in *Eden*, but the *Vegetables* of *this world* for ought he knew, might be so many *Trees of Death*. I conclude therefore that he had some *Instructor* to initiate him in the *wayes of Life*, and to shew him the intricate and narrow *paths* of that *wilderness*. For without question his *outward Miseries*, and his *inward Despaire* were *Motives* whereupon God did reveale a *certaine Art* unto Him, by which he might *relieve* his present *Necessities*, and imbrace a *firme Hope* of a future and glorious *Restitution*. For God having ordained a second *aternal Adam*, did by some *mysterious Experience* manifest the *possibilitie* of his *coming* to the *First*, Who being now full of *Despaire*, and overcharged with the *Guilt* of his *own sin* was a very fit *Patient* for so *Divine* and mercifull a *Physician*. But omitting our own *Reasons*, which we might produce to this purpose, let us repayre to the *Cabalists*, who
indeed

The Antiquitie of Magic. 19

indeed are very high in the *Point*, and thus they deliver themselves. God (say they) having made fast the *Doores* of his *Paradyse*, and turn'd out *Adam*, sometimes the *Dearest* of his *Creatures*, did notwithstanding the *Present Punishment*, retaine his former *Affection* towards him still. For God is said to love his *Creatures*, not that there is any thing lovely in *Them* without their *Creator*, but in that hee desires their *perfection*: That is to say, he would have them *Conformable* to himself, and fitt to receive his *Image* or *Similitude*, which is a spiritual *Impress* of his *Beauty*. Now to restore this *Similitude* in *Adam* was impossible, unlesse God should reassume that to himself, which was now fallen from him. So transcendent, and almost incredible a *Mercie* had God treasur'd up in his *secret Will*, being resolved to unite the *Nature* of *Man* to his *Own*, and so vindicat him from *Death*, by taking him into the *Deitie*, which is the true *Fountain* and *Center* of *Life*. This *Will* (say the *Cabalists*) was first revealed to the *Angels*, and that by God himself in these words; *Ecce Adam sicut unus ex Nobis*: Behold an *Adam* like one of us, knowing Good and Evil! This speech they call *Orationem occultissimam à Creatore Mundi cum beatis Angelis in sua Divinitatis Penetrabilibus habitam*; A most secret Conference

Gen. cap.
3. ver. 22.

which God had with the blessed Angels in the Inner-Chambers of Heaven. Now that the same Scripture should speak one thing in the Letter, and another in the *Mysterie*, is not strange to mee, how difficult soever it may seem to another. For verily this Text may not concern the *first Adam*, who knowing Evill by *Committing it*, could not be like God in respect of *that Knowledge*, which made him *sinfull*, and altogether *unlike him*. For God (if I may so expresse it) knows the *Evill* onely *speculatively*, in asmuch as *nothing can escape his Knowledge*, and therefore is not *guilty of Evill*: For as *Tritemius* hath well observed, *Scientia Mali non est Malum, sed Usus*; The knowledge of *Evill* is not *Evill*, but the *practice* of it. It remains then, that this Speech concern'd the *Second Adam*, *Christ Jesus*, who *knew the Evill*, but did not *commit it*, and therefore was *like one of us*, that is like *One* of the *Trinitie*, knowing *Good and Evill*, and yet no way *guiltie* of the *Evill*. This primitive and Compendious *Gospell* was no sooner imparted to the *Angels*, but they became *Ministers* of it, the *Law* (as *St. Paul* saith) *being ordained in their hands*, till *Christ* should take it into his own, and their *Administration to Man* took Beginning with this *Oracle*. Thus (say the *Cabalists*) *Raziel* the *Angel* was presently dispatch'd

The *Antiquitie* of Magic. 21

dispatch'd to communicat the *Intelligence* to *Adam*, and to acquaint him with the *Mysteries* of both *World*, *Aeternall*, and *Temporall*. For as he could not obtain the *Blessings* of the *Aeternall World*, unless by a true faith hee apprehended the *Three Aeternall Principles* of it, so neither could he fully enjoy the *benefits* of this *Temporall World*, unless hee truly understood the *Three Visible substances* whereof it consists. For there are *Three* above, and *Three* beneath, *Three* (as *St. John* saith) in *Heaven*, and *Three* on *Earth* ; The *Inferior* bear witness of the *Superior*, and are their only *Proper Receptacles*. They are *Signatures* and *Created Books*, where wee may reade the *Mysteries* of the *supernaturall Trinitie*. But to proceed in our former Discourse : The *Cabalists* doe not onely attribute a *Guardian* to *Adam*, but to every one of the *Patriarchs* , allowing Them their *Prasidents* and *Tutors* both to assist and instruct Them in their wearisome and worldly *Peregrinations*. A *Doctine* in my Opinion not more *Religious* than *Necessary*, how *Prodigious* soever it may seem to some *Phantastic*, inspired *Theologicians*. For Certainly it is impossible for us to find out *Mysteries* of our selves, wee must either have the *Spirit of God*, or the Instruction of his *Ministers*, whether they bee *Men* or *Angels*. And thus wee see out of the

Traditions and Doctrine of the Jewes, how their Cabala. and our Magic came first into the world. I shall now examine the Scriptures, and consult with them ; where (if I am not much mistaken) I shall find some Consequences, which must needs depend on these Principles, and thus I apply myself to the Task.

The first *Harvest* I read of, was that of *Cain*, and the first *Flocks*, those of *Abel*. A Shepherds life in those Early Days was no difficult Profession, it being an Imployment of more *Care*, than *Art* but how the Earth was plow'd up before the sound of *Tubal's* Hammers, is a piece of Husbandrie unknown in the e Days. Howsoever it was a Labour perform'd, and not without Retribution. *Cain* hath his *Sheaves*, as well as *Abel* his *Lambs* : both of them receive and both acknowledge the Benefit I find established in these Two a certain *Pri sthood*, they attend both to the *A'tar*, and the first *Bloud* was shed by *Sacrifice* the *Second* by *Murther*.

Now so dull am I, and so short of *Syllogismes*, those strange *Pumps*, and *Hydragogues*, which lave the *Truth* ex *Puteo* like *Water*, that all my Reason cannot make these Men *Levites* without *Revelation*. For I desire to know how came they first to *Sacrifice*, and by whom were they initiated? If you will say, by *Adam* :

The

The *Antiquitie* of *Magic*. 23

The Question indeed is deferr'd, but not satisfi-
ed; For I would know further In what *Schoole*
was *Adam* instructed? Now that it was im-
possible for him to invent these *Shadows* and
Sacraments of himself, I will undertake to De-
monstrate, and that by invincible Reason,
which no Adversarie shall dare to contradict.

It is most certain that the *Hope* and *Expe-*
ctation of Man in Matters of *Sacrifices*, consist
in the *Thing signified*, and not in the *Signe* it
self. For the Material Corruptible shadow is
not the *Object* of *Faith*, but the Spiritual, æter-
nall *Prototype*, which answers to it, and makes
the dead figure *Effectual*. The *Sacrifices* of the
Old *Testament*, and the *Elements* of the *New*,
can be no way acceptable with God, but inas-
much as they have a *Relation* to *Christ Jesus*,
who is the great, perfect *Sacrifice* offered up
once for all. It is plain then that *Sacrifices*
were first instituted upon supernatural grounds,
for in *Nature* there is no reason to be found,
why God should be pleased with the *Death* of
his *Creatures*. Nay the very *Contrary* is written
in that *Book*, for *Death* both *Natural* and
Violent proceeds not from the pleasure, but
from the displeasure of the *Creator*. I know
the learned *Alkind* builds the efficacy of Sa-
crifices on a *Sympathie* of parts with the great
world; for there is in every Animal a portion
of

of the *star-fire*; which *fire* upon the Dissolution of the Compound is united to the *General fire* from whence it first came, and produceth a *sense*, or *Motion* in the *Limbus* to which it is *united*. This indeed is true, but that *Motion* causeth no *Joy* there, and by Consequence no *Reward* to the *Sacrificer*: for I shall make it to appeare elsewhere that the *Astral Mother* doth *mourn*, and not *rejoyce* at the *Death* of her *Children*. Now if wee look back on these *two* first *Sacrificers*, we shall find *Abel* and his *Oblation* accepted, which could not be, had he not offert'd it up as a *Symbol*, or *Figure* of his *Saviour*. To drive home my Argument then, I say, that this knowledge of the *Type*, in *whom* all offerings were acceptable, could not bee obtained by any *humane Industrie*, but by *sole Revelation*. For the *Passion* of *Christ Jesus* was an *Ordinance* wrapt up in the *secret will* of *God*, and he that would know it, must of Necessitie bee of *his Councell*. Hence it is called in Scripture the *Hidden Mysterie*, for the *Truth* and *Certainty* of it, was not to bee received from any but onely from *him*, who had both the *Will*, and the *Power* to *ordain* it. But if you will tell mee (like the *Author* of the *Pradicables*) that men sacrificed at first by the *Instinct* of *Nature*, and without any *Respect* to the *Type*, I shall indeed thank you for my mirth,

aphyr.
Sacrif.

The *Antiquitie* of Magic. 25

mirth, whensoever you give mee so just a Reason to laugh. It remains then a most *firme infallible Foundation* that *Adam* was first instructed concerning the *Passion*, and in order to that, he was taught further, to Sacrifice, and offer up the *Blouds of Beasts* as *Types* and *Prodroms* of the *Bloud of Christ Jesus*, the *Altars* of the *Law* being but *steps* to the *Cross* of the *Gospell*. Now if it be objected that severall Nations have sacrificed, who did not know God at all, much lets the *Sin* of God, who is the *Prototype* and *perfection* of all *Oblations*: To this I answer, that the *Custom* of *Sacrificing* was *communicated* to *Heathens* by *Tradition* from the *first Man*: who having instructed his own *Children*, they also delivered it to their *Posteritie*, so that this *Vizard* of *Religion* remained, though the *Substance* and *true Doctrine* of it was lost. And thus in my Opinion it sufficiently appears, that the first men did sacrifice, not by *Nature* as *Prophyrins* that *Enemy* of our Religion would have it, but some by *Revelation*, others by *Custom* and *Tradition*. But now I think upon it, I have *Scripture* to confirme me concerning this *Primitive Revelation*, for *Salomon* numbring those severall *Blessings* which the *Divine Wisdome* imparted to the *Ancient Fathers*, amongst the rest specifies her *Indulgence* to *Adam*. Shee preserved (saith

(saith hee) *the first formed Father of the world, that was created alone, and brought him out of his Fall.* Here I find *Adam* in some measure restored, and how could that bee, but by discovering unto him the *Great Restorative Christ Jesus*, the second *Adam* in whom he was to believe? for without *Faith* he could not have been brought out of his Fall, and without *Christ* revealed, and preached unto him, hee could have no *Faith*, for hee knew not what to believe. It remaines then that hee was instructed, for as in these last dayes wee are taught by the *Son of God*, and his *Apostles*; so in those first times they were taught by the *Spirit of God*, and his *ministring Angels*. These were their *Tutors* for of them they heard the *Word*, and verily wee are told that *faith* comes by *hearing*.

It is now (as I think) sufficiently proved, that *Adam* had his *Metaphysics* from Above: our next Service (and perhaps somewhat difficult) is, to give some probable, if not Demonstrative reasons, that they came not alone, but had their *Physics* also to attend them. I know the *Scriptures* are not positive in this point, and hence the *Sects* will lug their *Consequence* of *Reprobation*. Truly for my part, I desire not their *Hum* but their *patience*: I have though against the *Precept* for many years attended their

The *Antiquitie* of *Magic*. 27

their *Philosophie*, and if they spend a few hours on my *Spermalogie* it may cost them some part of their *Justice*, but none of their *Favours*. But that we may come to the thing in hand ; I hold it very *Necessarie* to distinguish *Arts*, for I have not yet seen any Author, who hath fully considered their difference. The Art I speak of, is truly *Physicall* in *Subject*, *Method*, and *Effect* ; But as for *Arts* publicly professed, and to the Disadvantage of Truth allowed, not one of them is so qualified : for they are meer *Knacks* and *Bables* of the *Hand*, or *Braine*, having no firm *Fundamentals* in *Nature*. These in my opinion *Salomon* numbers amongst his *Vanities*, when hee speakes in a certaine place, That God had made man upright, but hee had sought out many *Inventions*. Of these *Inventions* we have a short *Catalogue* in *Genesis*, where *Moses* separates the *Corn* from the *Chaff*, the *Works* of God, from the *Whymzies* of *Man*. Thus wee read that *Jubal* was the Father of such as dwell in *Tents*, his brother *Jubal* the father of all such as handle the *Harp* and *Organ*, and *Tubal-Cain* an Instructor of every Artificer in *Brasse* and *Iron*. What mischiefs have succeeded this *Brasse*-and-*Iron* *Cyclops*, I need not tell you : if you know not the fates of former Times, you may studie the *Actions* of your owne, you live in an Age that can

Ag. 17.1

Ecclesi-
ast. 7.29

Gen. 4.
20.

can instruct you. Verily, it is worth our observation that these *Arts*, and their *toolcs*, proceeded not from the *Posterity* of *Seth*, in whose *Line* our *Saviour* stands, for as wee shall make it appeare hereafter. questionlesse they had a *better knowledge* ; But they proceeded from the *Seed* of *Cain*, who in *Action* was a *Murthurer*, and in the *Circumstance* of it a *fratricide*.

he vanit.
nent.

To be short, there is no *Vanity* to the *Vanie* of *Sciences*, I mean those *Inventions*, and their *Professors*, which produce nothing *true* and *Natural*, but *Effects* either *false*, or in their *Ends* corrupt and *Violent*. But 'tis no *Conquest* to tread on *Ruines*, *Cornelius Agrippa*, hath already layd these *Rodomontados* in the *Dirt*, and that so handsomely, they were never since of a general *Reputation*. Give me an *Art* then, that is a perfect intire *Map* of the *Creation*, that can lead me directly to the *Knowledge* of the true *God*, by which I can discover those *Universal invisible Essences* which are subordinat to him ; An *Art* that is no way subject to *Evill*, and by which I can attain to all the *Secrets* and *Mysteries* in *Nature*. This is the *Art* wherein the *Physics* of *Adam*, and the *Patriarchs* consisted, and that this *Art* was revealed to him, I will undertake to demonstrat by *Scriptures*, and the *Practice* of his *Posteritie*.

This Truth, I am certain, will seem difficult,
if

The *Antiquitie* of *Magic*. 29

if not incredible to most men, the Providence of God being præjudic'd in this point, for they will not allow him to instruct us in *Naturall things*, but onely in *Supernaturals*, such as may concerne our *Souls*, and their *Salvation*. As for our *Bodies* he must not præscribe for their *Necessities*, by teaching us the true *Physic*, and discovering the *Lawes* of his *Creation*; for though he made *Nature*, yet hee may not tutor us in *Natural Sciences*: by no means, *Aristotle* and his *Syllogism* can doe it much better. Certainly this *Opinion* is nothing different from that of the *Epicure*, *Deum ad Cœli Cardines obambulare, & nullâ tangi Mortalium curâ*, That God takes the Aire, I know not in what walkes, and Quarters of his Heaven, but thinks not of us Mortals, who are here under his feet. Questionlesse, a most eminent Impietie, to make God as *Tertullian* said of old, *Oti- osum, & inexercitum Neminem in rebus Hu-* manis, An idle, unprofitable *Nobody* in this World, having nothing to doe with our Affairs, as they are *Natural*, and *Humane*. Sure these Men are afraid lest his *Mercy* should diminish his *Majestie*, they suffer him to trade onely with our *immortal parts*, not with *Corruptible bodies* that have most need of his *Assistance*, they are base Subjects, which he hath turned over to *Galen*, and the *Apothecaries*.

Apolog. advers. Gent. Cap. 24.

ries. Not so my friend : he hath created *Physic*, and brings it out of the *Earth*, but the *Galenist* knowes it not ; Hee it is, that pitties our afflictions, he is the good *Samaritane* that doth not pass by us in our miseries, but poures *Oile* and *Wine* into our wounds ; This I know very well and I will prove it out of his own Mouth. Did not hee instruct *Noah* to build an *Ark*, to pitch it within and without, and this to save life in a Time, when hee himselfe was resolved to destroy it ? In a time when the world was acquainted with no *Mechanics*, but a little *Husbandrie*, and a few *Knacks* of *Tubal-Cain*, and his brethren ? But even those Inventions also proceeded from that light which hee planted in man : an Essence perpetually busie, and whose Ambition it is to performe wonders, yet hee teldome produceth any thing of his owne, but what is *fantastic*, and *monstrous*.

Exod. 31. Did he not put his spirit in *Bezaleel* the son of *Uri*, and in *Aholiab* the son of *Ahisamach* ? Did hee not teach them to devise cunning Workes, to work in *Gold*, in *Silver*, in *Brasse*, in *Cutting* of stones, in *setting* of them, in *Carving* of *Timber*, and in all manner of *Workmanship* ? But to come neerer to our purpose : did hee not informe *Moses* in the *Composition* of the *Oile*, and the *Perfume* ? Did hee not teach him the *Symptoms* of the *Leprosie*, and the
Cure

The Antiquitie of Magic. 31

Cure thereof? Did he not præscribe a Plaster of Figs for Hezekiah, and to use your owne Term, an Ophthalmic for Tobit? Did not Jesus Christ himself in the Dayes of his Flesh, work most of his Miracles on our bodies, though his great Cure was that of our Soules? Is hee not the same then to day as yesterday? Nay, was hee not the same from the Beginning? Did he care for our Bodies then, and doth he neglect them now? or being seated on the right hand of the Majestic on high, is hee become less good, because more glorious? God forbid: to think so were a sin in Superlatives. Let us then take him for our President, for he is not (saith St. Paul) such an one which cannot be touched with the feeling of our Infirmities, but hee is indeed one that looks to our present estate, as well as to our future, and is as sensible of our Infirmities, as hee is Carefull of our Immortalitie. When hee was on Earth, with the Dust of that Earth hee made the Blind to see, and of meer Water he made Wine. These were the visible Elements of his Physic, or rather (so the Notion doth not offend you) of his Magic. But shall I shew you his Librarie, and in that his Three-fold Philosophie? Observe then first, and censure afterwards. Have Salt in your selves, and again, you are the salt of the Earth, and in a third place, salt is good.

Hebr. 4.
15.

John 9.

E

This

This is his *mineral Doctrine*, will you know his *Vegetable*? It is in two little Books, a *Mustard-seed*, and a *Lillie*. Lastly he hath his *Animal Magic*, and truly that's a *Scrowle Seal'd* up, I know not who may open it. Hee needed not that any should beare witnesse of man, for he knew what was in man. And what of all this *Blasphemie* sayes some *spleneric Sophister*? Behold I will instruct thee. First of all have *Salt* in thyself, for it will season thy soule that is infected, and preserve thy Braines that are putrified with the *Dirt* of *Aristotle*. In the second place learn what the *Salt* of the *Earth* is, to which the *Disciples* are compared, and that by a regular, solid speculation. Thirdly come up to *Experience*, and by a *Physicall* legitimat practice know in what sense *Salt* is most good. Fourthly, examine the *Lillies* by *Fire*, and the *Water* of *Fire*, that thou mayst see their *miraculous invisible Treasures*, and wherein that speech of *Truth* is verified, *That Salomon in all his Royaltie was not cloathed like one of them*. If thou wilt attempt a higher *Magic*, thou mayst being first *seasoned*, but in this place it is not my designe to lead Thee to it. *Animal* and *Vegetable Mysteries* thou canst never perfectly obtain without the Knowledge of the first *mineral secret*, namely the *Salt* of the *Earth*, which is *Salt* and *no Salt*, and the *Preparation*

Job. cap. 2
v. 25.

The *Antiquitie* of *Magic*. 33

paration thereof. This Discourse I confesse, is somewhat remote from that I first intended, namely that *Philosophie* was revealed to *Adam*, as well as *Divinitie*, but some *Pates* are *Blocks* in their own wayes, and as I told you formerly, will not believe that *God* dispenieth with any *Naturall secrets*; This made mee produce these few *Instances* out of *Scripture*, as *Præparatives* to the *Proposition* it self, and if hee be any thing *ingenious*, to the *Reader*. His *Compliance* to my *Principles* I expect not, nay I am so far from it, hee may *suspend* his *Charme*. Let him bee as rigid as *Justice* can make him, for I wish not to *prævaile* in any thing but the *Truth*, and in the *Name* of *Truth*, thus I begin.

You have been told formerly, that *Cain* and *Abel* were instructed in *Matters* of *Sacrifice* by their father *Adam*, but *Cain* having murdered his brother *Abel*, his *Priesthood* descended to *Seth*, and this is confirm'd by those *Faculties* which attended his *Posteritie*, for *Enoch*, *Lamech*, and *Noah*, were (all of them) *Prophets*. It troubles you perhaps that I attribute a *Priesthood* to *Abel* but I have besides his own practice, *Christ's* Testimonie for it, who accounts the *Bloud* of *Abel* amongst that of the persecuted *Prophets* and *Wisemen*. Now to conclude that these men had no Knowledge

Luke cap.
11. ver. 15
& Math.
23. 35.

in *Philosophie*, because the *Scripture* doth not mention any use they made of it, is an Argument that *denies* something, but *proves* nothing. To shew the vanitie of this Inference, I will give you an *Example* out of *Moses* himself. Wee know very well there are no *Prophecies* of *Abraham* extant, neither doe wee read any where, that ever hee did *Prophesie*, but notwithstanding he was a *Prophet*. For God reproving *Abimelech* King of *Gerar*, who had taken *Sarah* from him, supposing she had been his *Sister*, hath these words; *Now therefore restore* the *Man his Wife*, for hee is a *Prophet*, and hee shall pray for thee, and thou shalt live. Hence wee may learn, that the *holy Ghost* doth not alwayes mention the *secret perfections* of the *Soul*, in the *public Character* of the *Person*. Truly I should not be so impudent, as to expect your assent to this *Doctrin*e, if the *Scriptures* were *silent* in every *Text*, if I did not find there some infallible steps of *Magic*, such as may lead me without a *Lanthorn* to the *Archives* of the *Art* it self. I know the *Troup*, and *Tumult* of other *Affaires* are both the *Many*, and the *Maine* in the *Historie* of *Moses*. But in the whole *Current*, I meet with some *Acts* which may not be numbred amongst the *fortunes* of the *Patriarchs*, but are *performances* *extraordinarie*, and speak their *Causes* not *Common*.

Genel. 20.
7.

The Antiquitie of Magic. 35

mon. I have ever admir'd that Discipline of *Eliezer* the steward of *Abraham*, who when he prayed at the Well in *Mesopotamia*, could make his *Camels* also kneele. I must not believe there was any *Hocas* in this, or that the spirit of *Banks*, may be the spirit of Prayer. *Jacob* makes a Covenant with *Laban*, that all the spotted and brown Cattell in his Flocks should be assigned to him for his wages. The Bargain is no sooner made, but he finds an Art to Multiplie his own Colours, and sends his Father-in-law almost a Woolgathering. And *Jacob* took him Rods of green Poplar, and of the Hasel, & Chesnut-tree, & pilled white strakes in them, and made the white appear which was in the rods; And hee set the rods, which he had pilled, before the Flocks in the Gutters, in the watering troughs when the flocks came to drink, that they should conceive when they came to drink: And the Flocks conceived before the Rods, and brought forth Cattel ring straked, speckled and spotted. As for that which the Scripture tells us elsewhere, namely that *Jacob* saw in a dream, and behold the Rams that leaped on the Cattell were ring-straked, speckled, and gristed, This doth no way impair our Assertion, or prove this generation miraculous, and supernatural: For no man, I believe, is so mad as to think those Appearances, or Ramms of the dream, did leap, and

Genl. 31
11 12.

Gen. 30.
37.

Cap. 31.
v. 10.

supplie the natural males of the Flock: God using this Apparition onely to signifie the Truth of that *Ar. Jacob* acted by, and to tell him that his hopes were effected. But I shall not insist long on any particular, and therefore I will passe from this *Dream* to another. *Joseph* being seventeen years old, an Age of some Discretion, propounds a *Vision* to his Father, not loosely and to no purpose, as wee tell one another of our dreams, but expecting, I believe, an *Interpretation*, as knowing that his Father had the skill to expound it. The wise Patriarch being not ignorant of the Secrets of the two *Luminaries*, attributes Males to the Sun, and Females to the Moon, then allowes a third Signification to the minor stars, and lastly answers his sonne with a Question: What is this *Dream* that thou hast dreamed? Shall I, and thy Mother, and thy Brethren indeed come to bow down our selves to thee, to the Earth?

Now, I think no man will deny but the Interpretation of Dreams belongs to Magic, and hath been ever sought after as a piece of secret Learning. True it is, when the Interpreter receives his knowledge immediately from God, as *Daniel* did, then it falls not within the Limits of a *Naturall Science*; but I speak of a *Physicall Exposition* as this was, which depends on certain abstruse Similitudes, for hee
that

The *Antiquitie* of Magic. 37

that knowes the *Analogie* of parts to parts in this great body, which wee call the *World*, may know what every *Signe* signifies, and by Consequence may prove a good Interpreter of dreames. As for *Jacob's* first practice, which wee have formerly mention'd, namely the *Propagation* of his speckled Flocks, it is an effect so purely *Magicall* that our most obstinat *Adversaries* dare not Question it. I could cite one place more, which refers to this *Patriarch*, and points at the *Fundamentals* of *Magic*, but being annex'd to this discourse, it would discover too much, I shall therefore leave it to the Search of those, who are Considerable Proficients, if not Masters in the Art. The summe of all is this: Man of himself could not attain to true Knowledge, it was God in meer mercie did instruct him. To confirm this, I shall desire the Reader to Consider his own Experience. Wee have in these our dayes many *Magicall Books* extant, wherein the *Art* is discovered both truly, and plainly. Wee have also an infinite Number of Men, who studie those books, but after the Indeavours of a long life not one in Ten Thousand understands them. Now if wee with all these *Advantages* cannot attain to the *Secrets* of *Nature*, shall we think those first fathers did, who had none of our *Libraries* to assist them, nor any learned man upon

38¹ *Magia Adamica, or*

Earth to instruct them? Could they doe that *without means*, which wee cannot doe *with means*, and those too *very considerable*? The *Peripatetics* perhaps will tell me their *Syllogism* is the Engine that can perform all this. Let 'em then in *Barbara* or *Baroco* demonstrate the *first matter of the Philosopher's stone*. But they will tell mee there is no such thing. Behold I tell them again, and assure them too on my Salvation, *there is*, but in Truth their *Logic* will never find it out. It is clear then, that God at first instructed *Adam* from him his *Children* received it, and by their Tradition it descended to the *Patriarchs*, every *Father* bequeathing these *Secrets* to his *Child*, as his *best* and most *lasting Legacie*. I have now attended *Jacob*, the *Israel* of God both in his *Pilgrimage* at *Padan-aram*, and in his *Typicall Inheritance*, the *Earnest* of the Land of *Canaan*. But two *Removalls* perfect not the *wandrings* of a *Patriarch*; God calls him from the *Habitation* of his *Fathers* to the *Prison* of his *Posteritie*, and provides him a *place of Freedom* in the *house of Bondage*. I must follow him where his *Fortune* leads, from *Isaac's Hebron*, to the *Goshen* of *Phaaroh*, then back again to the *Cave* and *Dust* of *Machpelah*. As for his sons and their *Trainee*, who attended his *Motion* thither, I find not any *Particular Remembrance*.

Gen. 32.
28.

The *Antiquitie* of *Magic*. 39

brance of them, onely *Moses* tells me of a generall Exit: *Joseph* died, and all his brethren, and all that Generation. I must now then to prove the Continuance and Succession of this Art addresse my self to the Court, where I shall find the Son of *Levi* newly translated from his *Ark*, and *Bulrushes*. Yet, there is something may be sayd of *Joseph*, and verily it proves how Common Magic was in those dayes, and the effects of it no newes to the Sons of *Jacob*; for having conveyed his Cup into the Sack of *Benjamin*. and by that policie detain'd his Brethren, hee asks them: *What Deed is this that you have done? Knew yee not that such a man as I can certainly divine?* Exod. 1.
ver. 6.

Cap. 44.
ver. 15.

In this Speech he makes his Brethren no strangers to the performances of Art, but rather makes their familiarity therewith an Argument against them: *Knew you not?* but the following words are very effectually, and tell us what qualified persons the ancient *Magi* were. They were indeed (as hee speaks of himself) such as *Joseph* was Princes, and Rulers of the People, not beggarly Gypsies, and Mountebanks, as our Doctors are now. It was the Ambition of the Great in those Dayes to bee Good, and as these Secrets proceeded from God, so were they also entertained by the Gods, I mean by Kings. For saith the Scripture, *I have said yee are Gods;*

Gods: a name Communicated to them, because they had the power to doe wonders, for in this Magical sense the true God speaks to Moses:

Exod. cap.
7. ver. 1.

See, I have made thee a God to Phaoroh, and thy Brother Aaron shall bee thy Prophet.

Genes.
ap. 3.
vers. 5.

And verily this true Knowledge, and this Title that belongs to it, did that fallie Serpent pretend to our first Parents; Eritis sicut Dei, You shall be as Gods knowing good and evill. But tis not this subtil Dragon, but Bonus illo Serpente, that good, Crucified Serpent, that can

John 1. 3.

give us both this Knowledge, and this Title: for by him all things were made, and without him not any thing was made, that is made; If hee made them then, hee can teach us also how they were made. I must now refer my self to Moses who at his first Acquaintance with God, saw many Transmutations: One in his own Flesh, another of the Rod in his hand, with a third promised, and afterwards performed upon Water. It is written of him, that he was skill'd in all the learning of the Egyptians: but for my part I doe much question what kind of learning that was, the Scripture assuring mee, and that by the Pen of Moses, their Wonders were effected by Incantments. This is certain, their Learning was Ancient, for I find Magicians in Egypt, four hundred and thirty years and upwards, before Jamnes and Jambros. This is
Confirmed

Exod. 7.
1. 22.

The Antiquitie of Magic. 41

Confirmed by *Pharaoh's Dreame*, which his own Sorcerers, and Wizards could not interpret, but *Joseph* alone expounded it. Verily it cannot be denyed, but some *Branches* of this *Art*, though extremely corrupted, were dispers'd among all *Nations* by Tradition from the first man, and this appeares by more Testimonies than one. For in the Land of *Canaan*, before ever *Israel* possesst it, *Debir*, which *Achnai* the son of *Kenaz* conquered, was an *Unversitie*, at least had in it a famous *Librarie*, wherefore the *Jewes* call'd it *Kivriath-Sepharim*. I might speak in this place of the *Unversalitie* of Religion: for never yet was there a people, but had some confused *Notion* of a *Deitie*, though accompanied with *Lamentable Ceremonies*, and *Superstitions*. Besides the *Religions* of all *Nations* have alwaies pretended to *Powers Extraordinary*, even to the performance of *Miracles*, and the *healing* of all *Diseases*, and this by some *secret meanes*, not known to the common *Man*: and verily if wee examine all *Religions*, whether *false*, or *true*, wee shall not find one, but it pretends to something, that is *Mysticall*. Certainly if men be not resolved against Reason, they must grant, these *Obliquities* in matters of *Faith* proceeded from the *Corruption* of some *Principles* received, (as we see that *Heretics* are but so many *false Interpreters*)

Gen.
Cap. 9.
ver. 41.

preters) but notwithstanding in those very Errors there remained some Marks and Imitations of the first Truth. Hence comes it to passe, that all parties agree in the Action, but not in the Object. For Example: *Israel* did Sacrifice, and the *Heathen* did Sacrifice, but the One to God, the other to his Idol; Neither were they onely Conformable in some Rites, and Solemnities of Divinitie, but the *Heathens* also had some Hints left of the Secret Learning, and Philosophie of the Patriarchs, as wee may see in their false Magic, which consisted for the most part in Astrologicall Observations, Images, Charmes, and Characters. But it is my Designe to keep in the Rode, not to follow these Deviations, and misfortunes of the Art, which notwithstanding want not the weight of Argument, the Existence of Things being proved as well by their Miscariage, as by their Successse. To proceed then, I say, that during the Pilgrimage of the Patriarchs, this Knowledge was delivered by tradition from the Father to his Child, and indeed it could be no otherwise, for what was *Israel* in those Dayes, but a privat Familie? Notwithstanding when God appointed them their Possession, and that this private house was multiplied to a Nation, then these secrets remained with the Elders of the Tribes, as they did formerly with the Father
of

The *Antiquitie* of Magic. 43

of the *Familie*. These *Elders*, no doubt, were the Moyſaicall *Septuagint*, who made up the *Sanhedrim*, God having Selected ſome from the reſt, to be the *ſtewards*, and *Diſpenſers* of his *Mysteries*. Now that *Moses* was acquainted with all the *abſtruſe Operations*, and *Principles* of *Nature*, is a Truth I ſuppoſe which no man will reſiſt. That the *Sanhedrim* alſo participated of the ſame Inſtruction and Knowledge with him is plain out of *Scripture*, where wee read, That God took of the ſpirit that was in *Moses*, and gave it to the *Seventy*. Numb. cap. 11. ver. 25.

But leſt any Man ſhould deny that, which wee take for granted, namely the *Philophie* of *Moses*, I ſhall demonſtrate out of his own Books, both by *reaſon*, as alſo by his *practice*, that hee was a *Natural Magician*.

Fiſt of all then, it is moſt abſurd, and therefore improbable, that hee ſhould write of the *Creation*, who was no way ſkill'd in the *Secrets* of *God* and *Nature*, both which muſt of neceſſitie be known before wee ſhould undertake to write of the *Creation*. But *Moses* did write of it, *Ergo*. Now I deſire to know what hee hath written, *Truth* or a *Lie*; if *Truth*, how dare you denie his *Knowledge*? if a *Lie* (which God forbid) why will you *believe him*? You will tell mee perhaps he hath done it onely in *general Termes*: and I could tell you that *Aristotle* hath

hath done no otherwise : but think you in good earnest that hee *knew* no more, than what hee did *write* ? There is nothing you can say in this point, but wee can disprove it, for in *Genesis* he hath discovered many particulars, and especially those *Secrets* which have most *Relation* to this *Art*. For Instance ; hee hath Discovered the *Menera* of *Man*, or that *Substance* out of which *Man*, and all his fellow-Creatures were made. This is the first matter of the *Philosophers stone* : *Moses* calls it sometimes *Water*, sometimes *Earth* ; for in a certain place I read thus ; And God said, Let the waters bring forth abundantly the moving Creature that hath life, and Fowle that may fly above the Earth in the open Firmament. But elsewhere wee read otherwise : And out of the Ground the Lord God formed every beast of the field, and every fowle of the Aire. In this latter Text hee tels us that God made every fowle of the *Ayre* out of the *Ground*, but in the former it is written, hee made them out of the *Water*. Certainly *Aristotle* and his *Organ* can never reconcile these two places, but a little skill in *Magic* will mak them *kisse*, and be friends without a *Philtre*. This substance then is both *Earth* and *Water*, yet neither of them in their Common Complexions, but it is a thick water, and a subtil Earth. In plain termes it is a
slimie

en, cap.
 ver. 20.

ap. 2.
 r. 19.

The Antiquitie of Magic. 45

slimie, spermatie, viscons Masse, impragnated with all powers *Cœlestiall*, and *terrestriall*. The Philosophers call it *Water* and *no Water*, *Earth* and *no Earth*: and why may not *Moses* speak as they doe? or why may not they write, as *Moses* did? This is the true *Damascen Earth*, out of which *God* made man: you then that would be *Chimists*, seem not to be wiser than *God*, but use that subject in your *Art*, which *God* himself makes use of in *Nature*. He is the best workman, and knowes what matter is most fit for his work, hee that will imitate him in the Effect, must first imitate him in the Subject. Talk not then of *Flint-stones* and *Antimorie*, they are the Poets *Pin-cust*, and *Egshells*; Seek this *Earth*, this *Water*. But this is not all that *Moses* hath written to this purpose, I could cite many more *Magickall* and *mysticall* places, but in so doing I should be too open, wherefore I must forbear. I shall now speak of his *Practice*, and truly this is it which no *Distinction*, nor any other *Logicall Quibble* can wave, nothing but *Experience* can refell this *Argument*, and thus it runs. And *Moses* took the *Calf* which they had made, and burnt it in the fire, and grinded it to powder, and strewed it upon the water, and made the Children of *Israel* drink of it. Certainly here was a strange kind of *Spice*, and an *Art* as strange as the
Spice

Spice it self. This *Calf* was pure gold, the *Israelites* having contributed their *Eare-rings* to the *Fabric*. Now would I gladly know by what *meanes* so solid and heavie a *Body* as *Gold*, may bee brought to such a *light powder*, that it may bee *sprinkl'd* on the *face* of the *water*, and afterwards *drunk* up. I am sure here was *Aurum potabile*, and *Moses* could never have brought the *Calf* to this passe, had he not plowed with our *Heyfer*. But of this enough: if any man think hee did it by *common fire*, let him also doe the like, and when he hath performed, hee may sell his powder to the *Apothecaries*. If I should insist in this place on the *Moyseicall Ceremoniall Law* with its severall *Reverend shadows* and their *Significations*, I might lose my self in a *Wilderness* of *Mysteries* both *Divine* and *Naturall*; For verily that whole *System* is but one vast *Screen*, or a certain *Majestic Umbrage* drawne over two *Worlds, Visible*, and *Invisible*. But these are things of a higher speculation than the Scope of our present Discourse will admit of. I onely informe the Reader that the *Law* hath both a *shell*, and a *Kernell*, it is the *Letter* speaks, but the *spirit* interprets. To this agrees *Gregorie Nazianzen*, who makes a twofold *Law*, *externum*, and *internum*: one *literal*, another *spirituall*. And elsewhere hee menti-

The Antiquitie of Magic. 47

ons, τὸ κρυπτόν τῷ νόμῳ, καὶ τὸ φανερόν, the *hidden*, and the *manifest* part of the *Law*; the *manifest* part (saith he) being appointed. τῷ πολλῷ καὶ κοινῷ μυστῶν, for many men, and such whose thoughts were fixed here below, but the *hidden*, τῷ ὀλίγῳ καὶ ἀποκλεισμένῳ, for few onely, whose Mindes aspir'd upwards to heavenly Things. Now that the Law being given, might benefit the people in both parts, *spiritual* and *literal*, therefore did the *Law-giver* institute the *Sanhedrim*, a *Councell of Seventy Elders*, upon whom hee had poured his *Spirit*, that they might discern (as *Esdra*s did) the *Deep Things of the Night*, in plain Termes, the *hidden things* of his *Law*. From these *Elders* the *Cabala* (I believe) had its *Originall*: for they imparted their *Knowledge* by word of *Mouth* to their *Successors*, and hence it came to passe, that the Science it self, was styl'd *Cabala*, that is, a *Reception*. This continued so long as *Israel* held together; but when their *Frame* began to *discompose*, and the *Dilapidations* of that *House* proved *desperat*, then *Esdra*s a Prophet Incomparable (notwithstanding the brand of *Apocrypha*) writ that Law in *Tables of Box*, which God himself had sometimes written in *Tables of stone*. As for the more *secret*, and *mysterious* part thereof, it was written at the same time in *Seventy Secret Bookes*, according to the *Number* of the *Elders*,

in whose hearts it had been sometimes written.

And this was the very first time the Spirit married the Letter; for these Sacraments were not trusted formerly to *Corruptible Volumes*, but to the *eternall Tables* of the Soul. But it may bee there is a *blind Generation*, who will believe nothing but what they see at hand, and therefore will deny that *Esdra*s compos'd any such *Bookes*; To these *Owles* (though an unequal Match) I shall oppose the Honour of *Pi-ens*, who himself affirms, that in his time hee met with the *Secret Bookes* of *Esdra*s, and bought them with a great Price; Nor was this all, for *Eugenius* Bishop of *Rome* order'd their *Translation*, but hee dying, the *Translators* also fell asleep. It is true indeed, something may be objected to mee in this place concerning the *Cabala*, An Art which I no way approve of, neither doe I condemne it, as our *Adversaries* condemne *Magic*, before I understand it; for I have spent some *yeares* in the *Search*, and *Contemplation* thereof. But why then should I propose that for a Truth to others, which I accompt for an Error my self? To this I answer, that I condemne not the true *Cabala*, but the *Inventions* of some dispersed wandring *Rabbies*, whose *braines* had more of *Distraction*, than their *fortunes*; of this *thirteenth Tribe* I understand the *Satyrist*,
when

The Antiquitie of Magic. 49

when hee promifeth fo largely.

Qualiacumq; voles; Judaei Somnia vendunt.

Thefe I fay have produc'd a certain up-start, bastard Cabala, which confifts altogether in *Alphabeticall knacks*, ends alwayes in the Letter where it begins, and the *Vanities* of it are grown *Voluminous*. As for the more *Ancient*, and *Physicall Traditions* of the Cabala, I embrace them for fo many *Sacred Truths*, but verily thofe *Truths* were unknown to moft of thofe *Rabbins* whom I have feen, even to *Rambam* himfelf, I mean *Rabbi Moses Aegyptius*, whom the *Jewes* have fo magnified with their famous *Hyperbole*: *A Mose ad Mosen non surrexit ficut Mose*.

But to deale ingenuoufly with my Readers, I fay the Cabala I admit of, confifts of two parts, *in Myfticis*, and *in Oris*, the *Name*, and *Thing*. The former part is meerly *Typicall* in reference to the *later*, Serving only as the *shadow* to the *subftance*. I will give you fome instances. The *Literal Cabala*, which is but a *Veile* caft over the *Secrets* of the *Physicall*, hath *Three Principles*, commonly ftyl'd *Tres M-tres*, or the *Three Mothers*: In the *Masculine Complexion* the *Jewes* call them *WDN Emes*, in the *Fæminine* *WDN Aifam*, and they are *N aleph*, *D mem*, *W schin*. Now I will shew You how the *Physical Cabala* expounds the

Literall. Tres Matres ודן Emes (saith the great *Abraham*, or as some think *Rabbi Aki-ba*) id est, *Aer, Aqua, & Ignis; Aqua Quiesca, Ignis sibilans, Aer spiritus medius.* That is, the Three Mothers *Emes*, or *Aleph, Mem* and *Schin*, are *Aire, Water, and Fire*; a still Water, (mark that) a hissing Fire, and Aire the middle Spirit. Again sayth the same *Rabbi, Tres Matres ודן Emes in Mundo, Aer, Aqua, & Ignis. Cæli ex Igne Creati sunt, Terra ex Aquâ, Aer egressus est ex spiritu, qui stat medius.* The Three Mother *Emes* in this world are, *Ayre, Water* and *Fire*. The Heavens were made of the Fire, The Earth was made of the Water, (mark well this Cabalism) and the Ayre proceeded from a middle spirit. Now when the *Cabalist* speaks of the Generation of the Three Mothers, he brings in Ten secret Principles, which I think ten men have not understood since the *Sanhedrim*, such Nonsense doe I find in most Authors, when they undertake to discourse of them. The first Principle is a Spirit, which sits in *Retrocessu suo fontano*, in his primitive, Incomprehensible Retreats, like Water in its Subterraneous Chanel, before it springs. The Second Principle is the Voice of that first Spirit, this breaks forth like a Well-spring, where the Water flowes out of the Earth, and is discovered to the eye, They call it

The Antiquitie of Magic. 57

it *Spiritus ex Spiritu*. The third Principle is *Spiritus ex Spiritibus*, a Spirit which proceeds both from the first Spirit, and from his Voice. The Fourth Principle is *Aqua de Spiritu*, a Certain Water which proceeded from the Third Spirit, and out of that Water went Aire and Fire. But God forbid that I should speak any more of them publickly, it is enough that wee Know the Original of the Creature, and to whom wee ought to ascribe it. The Cabalist when hee would tell us what God did with the Three Mothers, useth no other phrase than this, *Ponderavit Aleph cum omnibus, & omnia cum Aleph, & sic de Singulis*, He weighed (saith he) Aleph with All, and All with Aleph, and so he did with the other Mothers. This is very plain, if you consider the various mixtures of the Elements, and their Secret Proportions. And so much for the Physicall part of the Cabala, I will now shew you the Metaphysicall. It is strange to Consider what Unitie of Spirit, and Doctrine, there is amongst all the Children of Wisdom. This proves infallibly that there is an Universall Schoole-master, who is Present with all Flesh, and whose Principles are ever Uniforme, namely the Spirit of God. The Cabalists agree with all the world of Magicians, That Man in spirituall Mysteries is both Agent and Patient. This is plain :

For *Jacobs Ladder* is the greatest *Mysterie* in the *Cabala*. Here wee find two *Extreams*: *Jacob* is one, at the *Foot* of the *Ladder*, and *God* is the other, who stands above it, immittens (saith the Jew) *Formas, & Influxus* in *Jacob*, *sive Subiectum Hominem*, shedding some secret *Influx* of *Spirit* upon *Jacob*, who in this place *Typifies Man* in general. The *Rounds*, or *Steps* in the *Ladder* signifie the *middle Natures*, by which *Jacob* is united to *God*, *Inferiors* united to *Superiors*. As for the *Angels* of whom it is sayd, that they *ascended & Descended* by the *Ladder*, their *Motion* proves they were not of the *superior Hierarchie*, but some other secret *Essences*, for they *Ascended* first, and *Descended* afterwards; but if they had been from above, they had *Descended* first, which is *Contrarie* to the *Text*. And here Reader, I would have thee studie. Now to return to *Jacob*, it is written of him, that he was *asleep*, but this is a *Mysticall Speech*, for it signifies *Death*, namely that *Death* which the *Cabalist* calls *Mors Osculi*, or the *Death* of the *Kiss*, of which I must not speake one Syllable. To be short, they agree with us in *Arcano Theologia*: That no word is efficacious in *Magia*, unlesse it be first quickened by the *Word* of *God*. This appears out of their *Semhamaphores*; for they hold not the *names* of *Angls* effectually, unlesse

The *Antiquitie* of *Magic*. 53

lesse some *name* of God, as *NI* or *YN* be united
 to them, then (say they) in the power and ver-
 tue of thole *names* they may worke. An Exam-
 ple hereof wee have in all *Extracted names*,
 as *Vehu-Iah*, *Elem-Iah*, *Jeli-El*, *Sita-El*. Now
 this *Practice* in the *Letter* was a most subtil
Adumbration of the *Conjunction* of the Sub-
 stantiall Word or Spirit with the Water; See
 that you understand me rightly, for I meane
 with the *Elements*; and so much for the *Truth*.
 To Conclude, I would have the Reader ob-
 serve, that the false Grammaticall *Cabala* con-
 sists onely in *Rotations* of the *Alphabet*, and a
Metathesis of *Letters* in the *Text*, by which
 means the *Scripture* hath suffered many *Racks*,
 and *Excoriations*. As for the true *Cabala*, it
 useth the *Letter* onely for *Artifice*, whereby to
 obscure, and hide her *Physicall Secrets*, as the
Egyptians heretofore did use their *Hierogly-*
phics. In this Sense the *Primitive Professors*
 of this *Art*, had a *literal Cabala*, as it ap-
 pears by that wonderfull, and most ancient
Inscription in the *Rock* in *Mount Horeb*. It
 contains a *Prophecie* of the *Virgin Mother*,
 and her Son *Christ Jesus*, ingraven in *Hiero-*
glyphics fram'd by *Combination* of the *Hebrew*
letters, but by whom God onely knows, it may
 be by *Moses*, or *Elijah*. This is most certain,
 it is to be seen there this day. and wee have for

it the Testimonies of *Thomas Obecinus*, a most learned *Franciscan*, and *Petrus a Valle*, a Gentleman, who travailed both of them into those parts. Now that the learning of the *Jewes*, I mean their *Cabala*, was *Chimicall*, and ended in true *Physicall* performances, cannot be better proved than by the *Booke* of *Abraham the Jew*, wherein hee layd down the *Secrets* of this *Art* in Indifferent plaine Termes and Figures, and that for the Benefit of his unhappy Country-men, when by the wrath of God they were scattered over all the *World*. This *Book* was accidentally found by *Nicholas Flammel* a *French-man*, and with the help of it hee attained at last to that *miraculous Medicine*, which Men call the *Philosophers stone*. But let us hear the *Monsieur* himself describe it.

There fell into my hands (saith he) for the Summ of two Florens, a gilded Book, very old, and large; It was not of Paper, nor Parchment, as other books bee, but it was made of delicate rindes (as it seemed to mee) of Tender young Trees: The Cover of it was of Brasse, well bound, all ingraven with Letters, or strange figures, and for my part, I think they might well bee Greek Characters, or some such ancient language. Sure I am, I could not read them, and I know well they were not Notes, nor Letters

The Antiquitie of Magic. 55

Letters of the Latine, nor of the Gaule, for of them I understood a little. As for that which was within it, the Bark leaves were ingraven, and with admirable diligence written, with a point of Iron, in faire and neat Latin letters coloured. It contained thrice Seven leaves for so were the leaves counted at the top, and alwayes every Seventh leaf was without any writing, but instead thereof upon the first seventh leaf, there was painted a Virgin, and Serpents swallowing her up; In the Second Seventh a Crosse, where a Serpent was Crucified; and in the last Seventh there were painted Deserts, or Wilderneses, in the middest whereof ran many faire Fountains, from whence there issued forth a Number of Serpents, which ran up and down here and there. Upon the first of the Leaves was written in great Capitall letters of gold ABRAHAM THE JEW, PRINCE PRIEST LEVIT, ASTROLOGER, AND PHILOSOPHER, TO THE NATION OF THE JEWES, BY THE WRATH OF GOD DISPERSED AMONG THE GAULES, SENDETH HEALTH.

After this it was filled with great Execrations, and Curses (with this word Maranaiba, which was often repeated there) against

gainst every person that should cast his eyes upon it, if hee were not Sacrificer, or Scribe. Hee that sold me this Booke, knew not what it was worth, no more than I when I bought it. I believe it had been stolne or taken by violence from the miserable Jewes, or found hid in some part of the Ancient place of their Habitation. Within the Booke, in the Second lease, hee comforted his Nation, counselling them to fly Vices and above all Idolatrie, attending with sweet patience the Comming of the Messiah, who should vanquish all the Kings of the Earth, and should reigne with his people in glorie eternally. Without doubt this had been some wise, and understanding Man. In the third lease, and in all the other writings that followed to help his Captive Nation to pay their Tributes to the Roman Emperours, and to doe other things, which I will not speak of hee taught them in Common words the Transmutation of Mettals; hee painted the Vessels by the sides and hee informed them of the Colours, and of all the rest, except the first Agent of the which he spake not a word but onely (as he said) in the fourth and fifth leaves he had intirely painted it, and figured it with very great Cunning and Workmanship: for though it was well, and Intelligi-
bly

The Antiquitie of Magic. 57

bly figured and painted, yet no man could ever have been able to understand it, without being well skill'd in their Cabala; which goeth by Tradition and without having well studied their Bookes. The Fourth and fifth leafe therefore was without any writing all full of faire Figures inlightned, or as it were inlightned, for the work was very Exquift. First hee painted a young man, with wings at his Anckles having in his hand a Caducean Rod, written about with two Serpents, wherewith hee strooke upon a Helmet which covered his head; hee seemed to my small judgement to be Mercurie the Pagan God. Against him there came running, and flying with open wings, a great old man, who upon his head had an Hours-glasse fastned, and in his hands a Hooke, or Sithe, like Death, with the which in terrible and furious Manner, he would have cut off the feet of Mercurie. On the other side of the fourth Leafe, hee painted a faire Flower on the top of a very high Mountaine, which was sore shaken with the North wind; it had the Root blew the Flowers white and red, the leaves shining like fine Gold; And round about it the Dragons and Griffons of the North made their nests. On the Fifth leafe there was a faire Rose tree flowred in the midst

dest of a Sweet Garden, climbing up against a hollow Oake, at the foot whereof boyled a fountain of most white water, which ran headlong down into the Depths, notwithstanding it passed first among the hands of infinite people, who digged in the Earth, seeking for it; but because they were blind, none of them knew it, except here and there One, which considered the weight. On the last side of the fift lease, was painted a King, with a great Faucheon, who caused to bee kill'd in his presence by some Souldiours a great Multitude of little Infants, whose Mothers wept at the Feet of the merciesse Souldiours. The Bloud of these Infants was afterwards gathered up by other Souldiours, and put in a great vessell, whereto the Sun and the Moone came to bathe themselves. And thus you see that which was in the first five leaves; I will not represent unto you that which was writien in good and Intelligible Latin in all the other written leaves, for God would punish mee, because I should commit a greater wickednesse, than he, who (as it is sayd) wish'd that all the men of thn world had but one head, that hee might cut it off at one Blow. Thus farre Nicholas Flammel.

The *Antiquitie* of *Magic*. 59

I could now passe from *Moses* to *Christ*, from the *Old Testament* to the *New*: not that I would interpret there, but request the Sense of the *Illuminated*. I desire to know what my *Saviour* means by the *Key of Knowledge*, which the *Lawyers* (as he tells mee and them too) had taken away. Questionlesse it cannot signifie the *Law* it self, for that was not taken away being read in the *Synagogue* every *Sabbath*. But to let go this : I am certain, and I could prove it all along from his *Birth* to his *Passion*, that the *Doctrine* of *Christ Jesus* is not onely agreeable to the *Laws* of *Nature*, but is *verified* and *established* thereby. When I speak of the *Laws* of *Nature*, I mind not her *Excessive irregular Appetites* and *Inclinations*, to which shee hath bin subject since her *Corruption*, for even *Galen* looked on those *obliquities* as *Diseases*, but studied *Nature* her self, as their *Cure*. We know by experience that too much of any thing weakens, and destroyes our *Nature*, but if wee live *Temperately*, and according to *Law*, wee are well, because our *Course* of *life* accords with *Nature*. Hence *Diet* is a prime *Rule* in *Physic*, far better indeed than the *Pharmacopœa*, for those *sluttish Receipts* doe but oppresse the *stomach*, being no fit *fuell* for a *Cœlestiall fire*. Believe it then, these *excessive bestiall Appetites* proceeded from our *Fall*, for *Nature* of her self

Luc. cap.

11. ver. 52

self is not lavish insatiable *Glut*, but a most nice delicate essence. This appears by those fits, and pangs she is subject to whensoever she is overcharg'd. In common, customarie Excesses there is not any, but knows this Truth by Experience, indeed in spiritual sins, the Body is not immediately troubled, but the Conscience is terrified, and surely the body cannot be very well, when the soule it self is sick. We see then that Corruption, and sin do not so much agree with us, as they doe disturb us, for in what sense can our Enemies be our friends, or those things that destroy Nature, be agreeable to Nature? How then shall we judge of the Gospel? Shall we say that the preservation of Man is contrarie to Man, and that the Doctrine of Life agrees not with Life it self? God forbid: The Laws of the Resurrection are founded upon those of the Creation, and those of Regeneration upon those of Generation, for in all these God works upon one, and the same Matter, by one and the same spirit. Now that it is so, I meane that there is a Harmony between Nature and the Gospel, I will prove out of the Sinic Monument of Kim Cimpriest of Judaa. In the yeare of Redemption 1625. there was digg'd up in a Village of China call'd Sanxuen, a square stone, being neer Ten measures of an hand-breadth long, and

The Antiquitie of Magic. 61

five broad, In the uppertmost part of this stone was figur'd a *Crosse*, and underneath it an Inscription in *Sinic Characters*, being the Title to the *Monument*, which I find thus render'd in the *Latine*.

*Lapis in Laudem & memoriam eternam
Legis Lucis, & veritatis portata
de Judaea, & in China
promulgata,
Erectus.*

That is : A stone erected to the praise, and aternal Remembrance of the Law of Light, and Truth, brought out of Judaea, and published in China. After this followed the body of the *Monument*, being a Relation, how the Gospel of Christ Jesus was brought by one *Olo puen* out of Judaea, and afterwards by the assistance of God planted in China. This happened in the yeare of our Lord six hundred, and thirtie six. *Kim Cims*, the Author of this *Historie*, in the very beginning of it, speaks mysteriously of the Creation ; Then he mentions three hundred sixty five sorts of *Sectaries*, who succeeded one another, all of them striving who should get most *Profelyts*. Some of their vaine *Opinions* he recites, which indeed are very suitable with the *Rudiments*, and *Vagari's* of the *Heathens*.

then Philosophers. Lastly he describes the professors of Christianitie, with their Habit of Life, and the Excellencie of their Law. *Difficile* (saith he) *est ei Nomen Congruum reperire, cum ejus effectus sit Illuminare, & omnia Claritate perfundere; unde Necessarium fuit eam appellare; Kim ki ao, h. e. Legem claram & magnam.* That is: It is a hard matter to find a fit name for their Law, seeing the effect of it is to illuminat, and fill all with Knowledge; It was necessarie therefore to call it *Kim ki ao*, that is, the great Law of Light. To be short, *Olo puen* was admitted to the Court by *Tai cum ven huanti* King of China, here his Doctrine was thoroughly searched, examin'd, and sifted by the King himself, who having found it most true and solid, caus'd it to be proclam'd thorough his Dominions. Now upon what this Doctrine was founded, and what *astimat* the King had both of it, and it's professor, we may easily gather from the words of his Proclamation. First then, where he mentions *Olo puen*, he calls him *Magna virtutis Hominem*, a man of great virtue or power; it seems he did something more than prate and preach, could confirme his Doctrine, as the Apostles did theirs, not with words only, but with works. Secondly the Proclamation speaking of his Doctrine,

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The Antiquitie of Magic. 63

runs thus, *Cujus intentum docendi nos a Fundamentis examinantes, invenimus Doctrinam ejus admodum excellentem, & sine streptu exteriori, fundatam principaliter in Creatione Mundi*: That is, The Drift of whose teaching we have examin'd from the very Fundamentals, we find his Doctrine very excellent, without any worldly noyse, and principally grounded on the Creation of the world. And againe in the same place, *Doctrina ejus non est multorum verborum, nec superficiei tenus suam fundat Veritatem*: His Doctrine is but of few words, not full of noyse and notions, neither doth he build his Truth on superficial probabilities. Thus we see, the Incarnation, and Birth of Christ Jesus (which to the Common Philosopher are fables and Impossibilities, but in the Booke of Nature plaine evident Truths) were proved, and demonstrated by the Primitive Apostles and Teachers out of the Creation of the world. But instead of such Teachers, we have in These our Dayes two Epidemical Goblins, a Schoole-Man, and a Saint forsooth. The one swells with a Syllogistical pride, the other wears a broad face of Revelation. The first cannot tell me why *Grasse is Green*: The second with all his Devotion knows not *A.B.C.* yet pretends he to that *Infinis Spirit* which knows all in all; and truly

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of them Both, this *last* is the *worst*. Surely the *Devill* hath been very busie, to put out the *Candle*, for had all *written Truths* been extant, this *false learning* and *Hypocrisie* could never have prevailed. *Kim Cim* mentions seven and Twenty Books which *Christ Jesus* left on Earth to further the *Conversion* of the *world*. It may be we have not one of them: for though the Books of the new Testament are just so many, yet being all written, at least some of them a long Time after *Christ*, they may not well passe for those *Scriptures* which this *Author* attributes to our *Saviour*, even at the time of his *Ascension*. What should I speake of Thole many Books cited in the *old Testament*, but no where to be found, which if they were now extant, no doubt but they would prove so many reverend, *Invincible patrons* of *Magic*. But *Ink* and *paper* will *perish*, for the *hand* of *Man* hath made *nothing eternall*: The Truth only is *Incorruptible*, and when the *Letter* fails, she shifts that *Body*, and lives in the *spirit*.

I have not without some labour, now traced this *Science* from the very *Fall* of *Man* to the *Day* of his *Redemption*; Along and solitary *Pilgrimage*, the *paths* being unfrequented because of the *Briars*, and *scruples* of *Antiquitie*, and in some places overgrown with the *Poppie* of *Oblivion*.

The Antiquitie of Magic. 65

vion. I wil not deny but in the shades and Icie of this *Wildernesse*, there are some *Birds of Night*, *Owles* and *Bats*, of a different Feather from our *Phoenix*; I meane some *Conjurers*, whose dark indirect Affection to the Name of *Magic*, made them invent *Traditions* more prodigious than their *Practices*. These I have purposely avoyded, lest they should *Wormwood* my *stream*, and I seduce the Reader thorough all these *Groves* and *Solituds* to the *Waters of Marah*. The next *Stage* I must move to, is that whence I came out at first with the *Israelites*, namely *Egypt*; here if *Bookes* faile me, the *stones* will cry out; *Magic* having been so *inthrond* in this place, it seems shee would bee *buried here* also: So many *Monuments* did shee hide in this *Earth*, which have been since *digged up*; and serve now to prove, that shee was *sometimes above Ground*. To begin then, I will first speak of the *Egyptian Theologie*, that you may see how far they have advanc'd, having no *Leader*, but the *Light of Nature*. *Trismegistus* is so *Orthodox* and plain in the *Mysterie* of the *Trinitie*, the *Scripture* it self exceeds him not; but hee being a *particular Author*, and one perhaps that knew more than those of his order in *Generall*, I shall at this time dispense with his *Authoritie*. Their *Catholic Doctrine*, and wherein I find them all to agree, is *This*.

Emepht, whereby they expresse their *Supreme God*, and verily they mind the *true One*, signifies properly an *Intelligence*, or *Spirit* converting *all things* into *himself*, and *himself* into *all Things*. This is very sound *Divinitie* and *Philosophie*, if it be rightly understood. Now (say they) *Emepht* produc'd an *Egg* out of his mouth, which Tradition *Kircher* expounds *imperfectly*, and withall *Erroneously*. In the *Production* of this *Egg* was manifested another *Deitie*, which they call *Phtha*, and out of some other *Natures* and *Substances* inclos'd in the *Egg*, this *Phtha* formed *all Things*. But to deale a little more openly, wee will describe unto you their *Hieroglyphic*, wherein they have very handsomely, but obscurely discovered most of their *Mysteries*. First of all then, they draw a *Circle*, in the *Circle* a *Serpent*, not folded, but *Diameter-wise*, and at length; her head resembles that of a *Hawke*, the *Tayle* is tyed in a *Small Knot*, and a little below the head her wings are *Volant*. The *Circle* points at *Emepht*, or God the *Father* being *Infinite*, without *Beginning*, without *End*. Moreover it comprehends, or *Conteines* in it self the *Second Deitie Phtha*, and the *Egg*, or *Chaos*, out of which all Things were made. The *Hawke* in the *Egyptian Symbols* signifies *Light*, and *Spirit*; his head annexed here to the *Serpent* represents

The *Antiquitie* of *Magic*. 67

represents *Phtha*, or the *Second Person*, who is the first *Light*, as wee have told you in our *Anthroposophia*. Hee is said to forme *all Things* out of the *Egg*, because in *him*, as it were in a *Glasse*, are certain *Types* or *Images*, namely the *Distinct Conceptions* of the *Paternall Deitie*, according to which by *Cooperation* of the *Spirit*, namely the *Holy Ghost*, the *Creatures* are formed. The *Inferiour* part of this *Figure* signifies the *Matter* or *Chaos*, which they call the *Egg* of *Emephth*. That you may the better know it, wee will teach you something not *Common*. The *Body* of the *Serpent* tells you it is a *fierie Substance*, for a *Serpent* is full of *heat* and *fire*, which made the *Egyptians* esteem him *Divine*: This appears by his *quick motion* without *feet* or *finns*, much like that of the *Pulse*, for his *impetuous hot spirit* shootes him on like a *Squib*. There is also another *Analogie*, for the *Serpent* renews his *youth*, so strong is his *natural heat*, and casts off his *old skin*. Truly the *Matter* is a very *Serpent*, for shee renews her self a thousand wayes, and is never a *perpetuall Tenant* to the same *Forme*. The *wings* tell you this *Subject* or *Chaos* is *Volatile*, and in the *outward Complexion* *Ayrie*, and *Waterie*. But to teach you the most *Secret Resemblance* of this *Hieroglyphic*, The *Chaos* is a certain *Creeping Substance*, for it moves like a

Serpent *sine pedibus*, and truly *Moses* calls it not *Water*, but *Serpitura Aqua*, The *Creeping of Water*, or a water that *creepes*. Lastly, the *Knott* on the *Tayle*, Tells you this matter is of a most *strong Composition*, and that the *Elements* are *fast bound* in it, all which the *Philosophers* know to be true by *Experience*. As for the *Affinitie* of *Inferiors* with *Superiors*, and their private *Active Love*, which consists in certain *Secret Mixtures* of *Heaven* with the *Matter*, their *Opinion* stands thus. In the *Vital fire* of all Things here below, The *Sun* (say they) is *King*. In their *Secret Water* the *Moon* is *Queen*. In their pure *Aire* the *five lesser Planets* rule; and in their *Central, Hypostaticall Earth*, the *fixed starrs*. For these *Inferiors* according to their *Doctrine*, are *Provinces*, or *Thrones* of those *Superiors*, where they sit *Regent*, and *Paramount*. To speak plainly, *Heaven* it self was originally extracted from *Inferiors*, yet not so intirely, but some portion of the *Heavenly Natures* remained still below, and are the very same in *Essence* and *Substance* with the separated *starrs* and *skies*. *Heaven* here below differs not from that above but in her *Captivitie*, and that above differs not from this below but in her *Libertie*. The one is *imprisoned* in the *Matter*, the other is *freed* from the *grossness* and *impurities* of it, but they are both

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The *Antiquitie* of *Magic*. 69

of *one* and the *same Nature*, so that they easily unite ; and hence it is that the *Superior* descends to the *Inferior* to visit, and comfort her in this *sickly infectious Habitation*. I could speak much more, but I am in haste, and though I were at leisure, you cannot in Reason expect I should tell you all. I will therefore decline these generall Principles to tell you something that makes for the *Aegyptian Practice*, and proves them *Philosophers* adepth. The first *Monument* I reade of to this purpose, is that of *Synefius*, a very learned intelligent man. Hee found in the *Temple of Memphis* *ἱερογλυφικαὶ βιβλῆς*, *Bookes of stone*, and in those *hard leaves* these *Difficult Instructions*.

H'pύς τῆ φύς τίπτεται

H'pύς τῆ φύς νικᾷ

H'pύς τῆ φύς κρατεῖ.

That is, *One Nature delights in another ; One Nature overcomes another ; One Nature over-rules another*. These short lessons, but of no small Consequence, are fathered on the great *Hofanes*. The *Second Monument* is that admirable, and most *Magicall one* mentioned by *Barachias Abenefi* the *Arabian*. This also was a *stone* erected neere *Memphis*, and on it this profound Scripture.

ΟΥΡΑΝΟ ΑΝΩ, ΟΥΡΑΝΟ ΚΑΤΩ,
 ΑΣΤΡΑ ΑΝΩ, ΑΣΤΡΑ ΚΑΤΩ,
 ΠΑΝ Ο ΑΝΩ, ΠΑΝ ΤΟΤΟ ΚΑΤΩ,
 ΑΥΤΑ ΛΑΒΕ, ΚΑΙ ΕΤΤΥΧΕ.

That is,

*Heaven Above, Heaven Beneath ;
 Starres Above, Starres Beneath ;
 All that is Above, is also Beneath ;
 Understand this, and bee Happy.*

Under this were figur'd certain apposit *Hieroglyphics*, and for a *Close* to all, this *Dedicatorie Subscription* (I find it onely in the *Coptic Character*, but our *Founts* wanting that *Letter*, I must give it you in the *Greeke*.)

ΣΤΗΘΡΟΝΟΙΣ ΤΟΙΣ ΕΝ ΑΙΓΥΠΤΟΤ ΘΕ-
 ΟΙΣ ΙΣΙΑΣ ΑΡΧΙΕΡΕΤΣ ΑΝΕΘ.

Isias the High Priest erected this, to the *Resident Gods* in *Egypt*.

And now, though I formerly suspended the *Authoritie* of *Trismegistus*, I might like the *Italian*, produce his weapons *Sfadrato* ; but I love no *Velitations*, and *Truth* is so *brave*, it needs no *Feather*. *Quod est Superius* (sayd *Hermes*) *est sicut id quod est Inferius*, & *quod*

The Antiquitie of Magic. 71

quod est Inferius, est sicut id quod est superius.
 This is his *Mysterie*, and 'tis great: The Benefit that attends the Purchase, is no lesse: *habebis Gloriam totius Mundi*, All the Pomp, and Splendor of the World shall bee Thine. To this Language, the *Dialect* of *Ilias* doth so Echo, these two, like *Euphorbus* and *Pythagoras*, might passe for One.

Cælum sursum, (sayd he) Cælum deorsum;
Astra sursum, Astra Deorsum:
Omne quod sursum, omne id deorsum.

And then follows a reward for the Intelligent, *Hæc cape, & fælicitare*, understand this, and thou art fortunate, Thou hast made thy self very happy. This is enough to prove that *Magic* sometimes flourished in *Egypt*, and no doubt but they received the Truth of it from the *Hebrewes*, who lived amongst them to the terme of four hundred and thirtie years. This is plain; for their own *Native Learning* was meere *Sorcerie* and *Witchcraft*, and this appears by the Testimonie of *Moses*, who tells us their *Magicians* produc'd their *Miracles* by *Inchantments*. And why I beseech you, should this *Instruction* seem impossible? For *Joseph* being married to *Asenath*, daughter of *Potipherah* Priest of *On*, some of the *Egyptian Priests*, and those likely of his own alliance, might

might for that very *Relation* receive a better *Doctrin*e from him. But this is not all I could say of this *Nation*, and their *Secret Learning*, if I were dispos'd to bee their *Mercurie*. There is not any I believe, who pretend to *Antiquitie* or *Philosophie*, but have seen that famous *Monument*, which *Paul the Third* bestow'd on his Cardinal *Petrus Bembus*, and was ever since called the *Bembize Table*. No doubt, but the *Hieroglyphics* therein contained, were they all reduced into *Letters*, would make a Volume as ample, as *Mysterious*. But 'tis not my *Design*e to comment on *Memphis*, that were to make *Brick*, and look out the straw withall. *Egypt* having no compleat *Table* but the *World*, over which her *Monuments* are Scatter'd. This place then was the *Pitcher* to the *Fountain*, for they received their *Mysteries* immediatly from the *Hebrewes*, but their *Doctrin*e, like their *Nilus*, swelling above its private *Chanel*, did at last over-run the *Universe*. *Jamblicus* the *Divine*, in that excellent *Discourse* of his *de Mysteriis*, tells us that *Pythagoras* and *Plato* had all their learning *ex Columnis Mercurii*, out of the *Pillars*, or *Hieroglyphicall Monuments* of *Trismegistus*. But the Ancient *Orpheus* in his Poem *de Verbo Sacro*, where hee speaks of God, hath these words.

Nemo

The Antiquitie of Magic. 73

Nemo Illū, nisi Chaldoeo de Sanguine Quiddam Progenitus vidit.

None (saith he) hath ever seen God, but a certaine *Man* descended of the *Chaldee*an Bloud. Now this was *Moses*, of whom it is written, That he spake with God face to face, as one *Man* speaks with another. After This he gives us a short Character or Description of the *Deitie*, not in the *Recess*, and *Abstract*, but in reference to the *Incubation* of his spirit upon *Nature*. Lastly he acquaints us with the *Originall* of his *Doctrine*, from whence it first came, and verily he derives it from the *Well-head*.

*Priscorum nos hac docuerunt Omnia Vates,
Quæ Bnis Tabulis Deus olim tradidit Illis.*

The *Priests* (saith he) (or *Prophets*) of the *Ancient Fathers* taught us all *These things*, which God delivered to them heretofore in two *Tables*; Thanks be to that God, who made a *Heathen* speak so plainly. I need not tell you to whom these *Tables* were delivered, *Cavallero D' epistola* can informe you. I cited this place, that it might appeare, though the *Philosophie* of *Greece* came generally out of *Egypt*, yet some *Gracians* have been disciplined by the *Jews*, and this is proved by
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no contemptible Testimonies. *Aristobulus*, who lived in the Dayes of the *Machabies*, and was himself a Jew, writes to *Ptolomie Philometor* King of *Aegypt*, and affirms that the *Pentateuch*, or five Books of *Moses*, were translated into *Greek* before the Time of *Alexander the Great*, and that they came to the hands of *Pythagoras* and *Plato*. Indeed *Numenius* the *Pythagorean* calls *Plato*, *Mosen Atticâ linguâ loquentem*, *Moses* speaking in the *Greek Dialect*: by which he minded not a similitude of *style*, but a *Conformitie* of principles. There is a storie of *Clearchus* the *Peripatetic* in his first *de somno*, how true I know not, but the Substance of it is this. He brings in his Master *Aristotle* relating, how he met with a very reverend and learned Jew, with whom he had much Discourse about Things *Natural* and *Divine*, but his special Confession is, That he was much rectified by him in his Opinion of the *Deitie*. This perhaps might be, but certainly it was after he writ the *Organon*, and his other *same Discourses*, that move by the *Logical Crutch*. Now if you will aske me, what *Greek* did ever professe any *Magicall Principles*? To this I answer, that if you bate *Aristotle* and his *Ushers*, who are borne like the *Insecta, ex putredine*, out of their Masters Corruptions; *Greece* yeelded not

The Antiquitie of Magic. 75

not a *Philosopher*, who was not in some Positions, *Magicall*. If any man will challenge my Demonstration herein, I doe now promise him my performance. To give you some particular Instances, *Hippocrates* was altogether *Chemicall*, and this I could prove out of his owne *Month*, but at this Time his works are not by me. *Democritus* who lived in the same Age with him, writ his *φυσικὰ καὶ μυστικὰ*, that is, *Physicall and Mysticall Things*, in plaine English, *Naturall Secrets*. To this mysticall peece *Synesius* added the *Light* of his *Comments*, and dedicated them to *Dioscorus* Priest of *Serapis*. Of this *Democritus* *Seneca* reports in his *Epistles*, That he knew a secret Coction of *Pebles*, by which he turned them into *Emeralds*. *Theophrastus*, a most ancient Greek *Author* in his *Book de lapidibus* mentions another *mineral work* of his own, wherein he had written something of *Metals*. True indeed, that Discourse of his is lost, but notwithstanding his opinion is upon Record, namely that he referred the *Originall* of *metalls* to *water*. This is confirm'd by his owne words, (*ὁ ἀρχὴ τῶν μεταλλῶν ἐστὶν ὕδωρ καὶ ἀπ' αὐτοῦ*) as I find them cited by *Picus* in his *Book De auro*. But that the *Art of Transmutation* was in Request in his *Dages*, and no late *Invention* or *Imposture*, as some think, appears by the *Attempts* and
practice

practice of that *Age* out of the same *Theophrastus*; For he mentions one *Callias* an *Athenian*, who endeavouring to make gold, brought his *Materials* into *Cinnabar*. It were an endless labour for me to recite all the *Particulars*, that *Greece* can afford in order to my present *Design*, I will Therefore close up all in this short *Summarie*. There is no wisdom in *Nature*, but what proceeded from *God*, for he made *Nature*, he first found out, and afterwards ordained the very *ways*, and *method* how to corrupt, and how to generate. This his own *wisdom* and *Knowledge*, he communicated in some Measure to the first *Man*, from him his *Children* received it, and they taught it their *posteritie*; but the *Jewes* having the *spiritual Birthright*, This *Mysterie* was their *Inheritance*, and they possess it intirely, being the *Anointed Nation*, upon whom *God* had powred forth his *spirit*. By *Tradition* of the *Jewes*, The *Egyptians* came to be instructed, From the *Egyptians* these secrets descended to the *Gracians*, and from the *Gracians* (as we all know) the *Romans* received their *Learning*, and amongst other common *Arts*, this *Magicall mysterious one*; This is confirm'd by some proper, genuine *Effects* and *Monuments* thereof, namely that flexible malleable *Glasse*, produced in the
dayes

The *Antiquitie* of *Magic*. 77

dayes of *Tiberius*, and the *miraculous Olybian Lamp*. But these Times wherein I am now, and those thorough which I have past, are like some *Tempestuous Day*, they have more clouds, than *Light*. I will therefore enter *Christendome*, and here I shall find the *Art* in her *Infancie*: True indeed, The *Cradle* is but in some *private hands*, few know where, and many believe there is no such Thing. The *Schoole-men* are high in point of *Noyse*, and condemne all, but what *Themselves professe*: It is *Aristotei's Almodena*, they expose his *Errors* to the *sale*, and this continues for a long time. But every Thing (as the *Spaniard* saith) hath its *Quando*; Many years are past over, and now the *Child* begins to *lisp*, and peeps abroad in the *fustian* of *Arnold*, and *Lullie*. I need not tell you how he hath thrived since, doe but look upon his *Traine*, for at this Day who prætends not to *Magic*, and that so *magisterially*, as if the *Regalos* of the *Art* were in his powers? I know not any *Refragans*, except some sickly *Galenists*, whose pale tallow faces speak more *Disease*, than *Physic*. These indeed complaine their *Lives* are too *short*, *Philosophie* too *tadious*, and so fill their *Mouths* with *Ars longa, Vita brevis*. This is true (saith the *Spanish Picaro*) for they *cure* either *late*, or *never*, which makes
their

their *Art long*: but they *kill quickly*, which makes *life short*, and so the *Riddle* is expounded.

I have now Reader, performed my promise, and according to my *Posse* proved the *Antiquitie* of *Magic*. I am not so much a foole as to expect a generall subscription to my endeavours, every man's *Placet* is not the same with mine; but *Facta est Alea*, I have done this much, and he that will overthrow it, must know in the first place, it is his *Task* to do more. There is one point, I can justly bind an *Advertisarie* too, That he shall not oppose *Man* to *God*, *Heathen Romances* to *Divine Scriptures*: He that would foyle me, must use such weapons as I doe, for I have not fed my Readers with straw, neither will I be confuted with stubble. In the next place it is my *Designe* to speake something of the *Art* it self, and this I shall doe in *rationall termes*, a *Forme* different from the *Ancients*, for I will not stuffe my Discourse like a *Wilderness* with *Lions* and *Dragons*. To *Common Philosophers* that fault is very proper, which *Quintilian* observed in some *Orators*: *Operum fastigia spectantur, latent fundamenta*; The spires of their *Babel* are in the *Clouds*, its *Fundamentals* no where, they talk indeed of *fine Things*, but tell us not upon what grounds. To avoid these *Flights*, I shall
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Cælum Terra, or the, &c. 79

in this my *Olla* (for I care not much what I shall call it) observe this *Composition*. First I shall speake of that *One only Thing*, which is the *Subject* of this *Art*, and the *Mother* of all *Things*. Secondly. I will discourse of that most admirable, and more than naturall *Medicine*, which is generated out of this one *Thing*. Lastly, though with some disorder. I will discover the *means* how, and by which this *Art* works upon the *Subject*; but these being the *Keyes* which lead to the very *Estrado* of *Nature*, where she *sits* in full Solemnitie, and receives the *Visits* of the *Philosophers*, I must scatter them in severall parts of the Discourse. This is all, and here thou must not consider how long, or short I shall be, but how full the *Discoverie*; and truly it shall be such, and so much, that Thou canst not in modestie expect more. Now then, you that would be what the *Ancient Physicians* were, *Manus Deorum salutare*s, not *Quacks* and *Salvos* of the *Pipkin*; you that would performe what you publickly professe, and make your *Callings* honest and *Conscionable*, attend to the *Truth* without spleen. Remember that *Præjudice* is no *Religion*, and by Consequence hath no *Reward*. If this *Art* were damnable, you might safely studie it notwithstanding for you have a precept to prove all *Things*, but to hold fast

80 *Cælum Terræ*, or the

that which is Good. It is your Duty not to bee wanting to your selves, and for my part, that I may be wanting to none, thus I begin.

Said the Cabalist, *Domus Sanctuarii*, *quæ est hic inferius*; *disponitur Secundum Domum Sanctuarii*, *quæ est Superius*, The Building of the Sanctuarie, which is here below, is framed according to that of the Sanctuarie, which is above. Here wee have two worlds Visible and Invisible, and two universall Natures Visible and Invisible. out of which both those Worlds proceeded. The Passive Universall Nature, was made in the Image of the Active Universall one, and the Conformitie of Both Worlds, or Sanctuaries, consist in the Originall Conformitie of their Principles. There are many Platonicks, (and this last Centurie hath afforded them some apish Disciples) who discourse very boldly of the Similitudes of Inferiors and Superiors, but if wee thoroughly search their Trash, it is a pack of small Conspiracies; namely of the Heliotrope and the Sun, Iron and the Load-stone, the Wound and the Weapon. It is excellent sport to hear how they crow, being roosted on these pittifull Particulars, as if they knew the Universal Magnet, which binds this great Frame, and moves all the Members of it to a Mutuall Compassion.

This

Magician's Heavenly Chaos. 81

This is an *Humor* much like that of *Don Quixote*, who knew *Dulcinea*, but never saw her. Those students then, who would be better instructed, must first know, There is an *Unversall Agent*, who when hee was dispos'd to Create, had no other *Patterne* or *Exemplar* whereby to frame and mould his Creatures, but himself, but having infinite inward *Idea's*, or *Conceptions* in himself, as hee conceived so hee created, that is to say, hee created an outward forme answerable to the inward *Conception*, or figure of his *Mind*. In the second place they ought to know, there is an *Unversall Patient*, and this *Passive Nature* was created by the *Unversall Agent*. This generall Patient, is the immediat *Catholic Character* of God himself in his *Unitie*, and *Trinitie*. In plain *Termes*, it is that *Substance* which wee commonly call the first *Matter*. But verily it is to no purpose to know this *Notion*, *Matter*, unless we know the *Thing* it self, to which the *Notion* relates; wee must see it, handle it, and by *experimentall ocular Demonstrations* know the very *Central Inuisible Essences*, and *Proprieties* of it. But of these things heare the most excellent *Caption*, who informes his *Jew*, and his *Epicure* of two *Catholic Natures Material* and *Spiritual*: *Alteram* (saith he) *que videri oculis, & attingi manu possit, prope ad omne Momentum*

alterabilem. Detur enim venia (ut ait *Ma-*
durensis) Novitati Verborum, rerum obscuri-
 tatibus inservienti. Hac ipsa cum eadem &
 una persistere nequeat, nihilominus à tali Vir-
 tute animi hospitio suscipitur, pro modo rectius
 quo est, quam quo non est, qualis in veritate res
 est, id est, mutabilis. Alteram autem substan-
 tiarum Naturam incorruptam, immutabilem,
 constantem, eandemq; ac semper Existentem.
 The English of it speaks thus. One Nature is
 such, it may be seen with the eyes, and felt with
 the hands, and it is subject to *Alteration* al-
 most in every Moment. You must Pardon (as
Apuleius saith) this strange Expression, be-
 cause it makes for the Obscuritie of the Thing.
 This very Nature, since shee may not continue
 one and the same, is notwithstanding appre-
 hended of the mind under her such Qualificati-
 on, more rightly as shee is, than as shee is not,
 namely as the Thing it self is in Truth, that is
 to say, Changeable. The other Nature, or Prin-
 ciple of Substances, is incorruptible, immuta-
 ble, constant, One and the same for ever, and
 alwayes existent. Thus hee. Now this Change-
 able Nature whereof he speaks, is the first Vi-
 sible, Tangible Substance that ever God made;
 it is white in Appearance, and *Paracelsus* gives
 you the Reason why: *Omnia* (saith he) *in Dei*
Manu alba sunt, is ea tingit, ut vult: All
 things

Magicians Heavenly Chaos. 83

things when they first proceed from God, are *white*, but hee *colours* them afterwards, according to his pleasure. An Example wee have in this *very matter*, which the Philosophers call sometimes their *red Magnesia*, sometimes their *white*, by which Descriptions they have deceived many men; for in the first preparation the *Chaos* is *Bloud-red*, because the *Central Sulphur* is stirr'd up, and discovered by the *Philosophicall Fire*. In the Second it is exceeding *white* and *transparent* like the *Heavens*. It is in Truth somewhat like *Common Quicksilver*, but of a *Cœlestia'll* transcendent brightnesse, for there is nothing upon Earth like it. This fine substance is the *Child* of the *Elements*, and it is a most pure, sweet *Virgin*; for *nothing* as yet hath been *generated* out of her: but if at any time shee *breeds*, it is by the *fire* of *Nature*, for that is her *husband*. Shee is no *Animal*, no *Vegetable*, no *Mineral*, neither is shee *extracted* out of *Animals*, *Vegetables*, or *Minerals*, but shee is *præexistent* to them *all*, for shee is the *Mother* of them. Yet one thing I must say, shee is not much *short* of *Life*, for shee is almost *Animal*. Her *Composition* is miraculous, and different from all other *Compounds* whatsoever. Gold is not so *compact*, but every *Sopister* concludes it is no *Simple*; but shee is so much *One*, that no man believes she is *more*.

Shee yeelds to nothing but *Love*, for her End is *Generation*, and that was never yet perform'd by *Violence*. Hee that knows how to wanton, and toy with her, the same shall receive all her *Treasures*. First, shee sheds at her *Nipples* a thick heavy water, but white as any snow; The Philosophers call it *Virgin-milk*, Secondly, she gives him *Blond* from her very heart; it is a quick heavenly fire, some improperly call it their *sulphur*. Thirdly and lastly shee presents him with a secret *Chrystall*, of more worth and lustre than the white Rock, and all her *Rosials*. This is shee, and these are her *Favours*: Catch her, if you can.

To this Character and Discoverie of my owne, I shall adde some more Descriptions, as I find her limm'd, and dress'd by her other *Lovers*. Some few (but such as knew her very well) have written that shee is not onely *One* and *Three*, but withall *Foure* and *Five*, and this *Truth* is *Essentiall*. The Titles they have bestowed upon her, are divers. They call her their *Catholic Magnesia*, and the *Sperme* of the *World*, out of which all Naturall things are generated. Her *Birth* (say they) is *Singular*, and not without a *miracle*; her *Complexion* heavenly, and different from her *Parents*. Her *Body* also in some sense is *Incorruptible*, and the *Common Elements* cannot destroy it, neither will

Magician's Heavenly Chaos. 85

will shee *mia* with *them* Essentially. In the outward shape, or figure, shee resembles a stone, and yet is no stone, for they call her their white Gum, and Water of their Sea, water of Life, most pure, and most blessed water, and yet they minde not water of the Clouds, or Rain-water, nor water of the Wel, nor Dew: but a certain thick, permanent, saltish water, a water that is drie, and wetts not the hand, a viscons, slimie water generated out of the saltish fatnesse of the Earth. They call her also their twofold Mercurie, and Azoth begotten by the Influences of two Globes, Caelestiall, and Terrestriall. Moreover, they affirme her to bee of that Nature, that no fire can destroy her, which of all other Descriptions is most true, for shee is fire her self, having in her a portion of the unversall fire of Nature, and a secret Caelestiall spirit, which spirit is animated, and quickened by God himself, wherefore also they call her their most blessed stone. Lastly, they say shee is a middle nature between thick and thin, neither altogether Earthy, nor altogether Firie, but a mean aereall substance to bee found every where, and every time of the year.

This is enough: but that I may speak something my self in plain Termes, I say shee is a very salt, but extreme soft, and somewhat thin and fluid, not so hard, not so thick as

common extracted Salts, for shee is *none* of *them*, nor any kind of Salt whatsoever that *man* can make. Shee is a *sperme* that *Nature* her self *drawes* out of the *Elements*, without the *help* of *Art*: *man* may find it, where *Nature* leaves it, it is not of his *office* to *make* the *sperme*, nor to *extract* it; it is already made, and wants nothing but a *Matrix*, and *heat* convenient for *Generation*. Now should you consider with your selves where *Nature* leaves the *seed*, and yet many are so dull, they know not how to work, when they are told what they must doe. Wee see in *Animal Generations*, the *sperme* parts not from *both* the *Parents*, for it remains with the *Female*, where it is *perfected*. In the great world though all the *Elements* contribute to the *Composure* of the *sperme*, yet the *sperme* parts not from *all* the *Elements*, but remains with the *Earth*, or with the *Water*, though more immediatly with the *one*, than with the *other*. Let not your Thoughts feed now on the *Phlegmatic*, indigested Vomits of *Aristotle*. look on the green, youthfull, and flowrie *Bosome* of the *Earth*. Consider what a vast Universall *Receptacle* this *Element* is. The *Starrs* and *Planets* over-look her, and though they may not descend hither themselves, they shed down their *golden Locks*, like so many *Bracelets*, and *Tokens* of their *Love*. The *Sun* is perpetually

Magicians Heavenly Chaos. 87

perpetually busie, brings his *Fire* round about her, as if he would *sublime* something from her *bosom*, and rob her of some *secret*, inclosed *Jewell*. Is there any thing lost since the *Creation*? Would'st thou know his very *bed*, and his *pillow*? It is *Earth*. How many *Cities* dost thou think have perished by the *Sword*? how many by *Earth-quakes*? and how many by the *Deluge*? Thou dost perhaps desire to know where they are at this present: believe it they have one common *Sepulcher*, what was once their *Mother*, is now their *Tombe*; All things return to that *place* from whence they *came*, and that very *place* is *Earth*. If thou hast but leasure, run over the *Alphabet* of *Nature*, examine every *Letter*, I mean every particular *Creature*, in her *Booke*. What becomes of her *Grasse*, her *Corne*, her *Herbs*, her *Flowers*? True it is, both *Man* and *beast* doe use them, but this onely by the way, for they rest not till they come to *Earth* again. In this *Element* they had their *first*, and in this will they have their *last station*. Think (if other *Vanities* will give thee leave,) on all those *Generations* that went *before thee*, and anticipate all those that shall come *after thee*. Where are those *Beauties*, the *Times* past have produc'd, and what will become of those that shall appear in *future Ages*? They will all to the same *Dust*, they have
one

88 *Cælum Terra, or the*

one *Common house*, and there is no *Familie* so numerous, as that of the *Grave*. Doe but look on the Daily sports of Nature, her *Clouds* and *mists*, the *Scene*, and *Pageantrie* of the *Aire*, Even these *Momentary Things* retreat to the *Closet* of the *Earth*. If the *Sun* makes her *drie*, shee can *drink* as fast, what gets up in *Cloudes*, comes down in *Water*, the *Earth* swallows up all, and like that *Philosophicall Dragon* eats her own *Tayle*. The wise *Poets* saw this, and in their mysticall language call'd the *Earth Saturne*, telling us withall, shee did feed on her own *Children*. Verily there is more *Truth* in their *Staroly Verse*, than in *Aristotle's* dull *Prose*, for hee was a blinde beast, and *Malice* made him so. But to proceed a little further with you, I wish you to *concoct* what you *reade*, to dwell a little upon *Earth*, not to fly up presently, and admire the *Meteors* of your own *Brains*. The *Earth* you know in the *Winter* time is a dull, dark, dead Thing, a contemptible frozen phlegmatick *Lump*. But towards the *Spring*, and *Fomentations* of the *Sun*, what rare *Pearles* are there in this *Dung-hill*? what glorious *Colours*, and *Tinctures* doth she discover? a pure eternall green overspreads her, and this attended with innumerable other *Beauties*; *Roses* red and white, golden *Lilies*, *Azure Violets*, the *Bleeding Hyacinths*, with their severall celestiall

Magicians Heavenly Chaos. 89

coelestiall odours, and Spices. If you will be advised by me, Learn from whence the *Earth* hath these invisible Treasures, This Annuall *Flora*, which appears not without the *Complements* of the *Sun*. Behold I will tell you as plainly as I may. There are in the world two Extremes, *Matter* and *Spirit*: one of these I can assure you is *earth*. The *Influences* of the *spirit* animate and quicken the *matter*, and in the *Material Extreme* the seed of the *spirit* is to be found. In *middle Natures*, as *Fire*, *Aire*, and *Water*, this Seed staves not, for they are but *Dispenseros*, or *Media*, which convey it from one extreme to the other, from the *Spirit* to the *Matter*, that is to the *Earth*. But stay my friend, this Intelligence hath somewhat stirr'd you, and now you come on so furiously, as if you would rattle the *Cabinet*. Give me leave to put you back. I mind not this *Common*, *feculent*, *impure Earth*, that falls not within my Discourse, but as it makes for your *Manuduction*. That which I speak of is a *Mysterie*, it is *Cælum Terra*, and *Terra Cæli*, not this dirt, and dust, but a most Secret, *Cælestiall*, *Invisible Earth*.

Raymund Lullie in his *Compendium of Alchimie*, calls the Principles of Art *Magic*, *Spiritus fugitivos in Aere condensatos, in forma Monstrorum Diversorum, & Animalium,*
etiam

90 . *Cælum Terræ, or the*

etiam Hominum, qui vadunt sicut Nubes, modo huc, modo illuc, Certain fugitive spirits condensed in the Ayre, in the shape of Divers Monsters, Beasts and Men, which move like Cloudes hither and thither. As for the Sense of our *Spaniard*, I refer it to his Readers, let them make the most of it.

This is true ; As the *Ayre*, and all the *Volatile Substances* in it, are *restlesse*, even so it is with the *first Matter*. The eye of Man never saw her twice under *one* and the *same shape*, but as *Cloudes* driven by the *winde* are forced to this, and that *figure*, but cannot possibly retain one *constant forme*, so is *shee* persecuted by the *fire of Nature* ; for this *fire*, and this *water* are like *two Lovers*, they no sooner *meet*, but presently they *play* and *toy*, and this *Game* will not over till some *new Babee* is *generated*. I have oftentimes admired their subtil *perpetual Motion*, for at all Times, and in all places *these two* are *busie* which occasioned that Notable sentence of *Trismegistus*, *That Action was the Life of God*. But most excellent, and Magisterial is that Oracle of *Marcus Antoninus*, who in his *Discourse* to himself, speaks indeed things worthy of himself. οὐδὲν ὅτι οὐτως φιλεῖ ἡ φύσις ὁλναι ὅσους, οὐδὲ τὸ πρὸς αὐτὴν μεταβάλλει, ὡς ποιεῖν τὰ ὅμοια, The Nature (saith he) of the Universe delights not in any Thing so much, as to alter all Things, and then

Magicians Heavenly Chaos. 91

then to make the like again. This is her *Tick Tack*, shee playes *one Game*, to begin *another*. The *matter* is placed before her like a *peece of Wax*, and shee *shapes* it to all *formes*, and *figures*. Now shee makes a *Bird*, now a *Beast*, now a *Flowre*, then a *Frog* and shee is pleas'd with her own *Magicall performances*, as men are with their own *fancies*. Hence shee is call'd of *Orph-us*, πολυμήχανος μήτηρ, and ἀνομήμορος *lat-ter*, the Mother that makes many Things, and ordaines strange shapes, or figures. Neither doth shee, as some sinfull Parents doe, who having their pleasure, care not for their Child; shee loves them still after shee hath made them, hath an eye over them all, and *provides* even for her *Sparrowes*. 'Tis strange to consider that shee workes as well *privatly* as *publicly*, not onely in *Gardens* where *Ladies* may smell her *perfumes*, but in *remote Solitudes* and *Deserts*. The Truth is, shee seeks not to please *others* so much as *her self*, wherefore many of her *works*, and those the *Choyest*, never come to *Light*. Wee see little *Children*, who are newly come from under *her hand*, will be dabling in *Dirt* and *Water*, and other idle sports affected by none but Themselves. The *Reason* is, they are not as yet *Captivated*, which makes them seek their *own pleasures*; But when they come to *Age*, then *Love* or *Profit* makes them *square* their

92 *Cælum Terra, or the*

their *Actions* according to other mens *Desires*. Some *Cockney* claps his *Revenues* on his *backe*, but his *Galantrie* is *spoil'd*, if his *Mistris* doth not *observe* it. Another *fights*, but his *Victory* is *lost*, if it be not *Printed*, it is the *world* must *beare* of his *Valour*. Now *Nature* is a *free spirit*, that seeks no *Applause*, shee *observes* none more than *her self*, but is *pleased* with her *own Magic*, as *Philosophers* are with their *Secret Philosophie*. Hence it is that wee find her *busie*, not onely in the *Potts* of the *Balconies*, but in *Wildernesses*, and *ruinous places*, where no *eyes* observe her, but the *Starrs* and *Planets*. In a word, wheresoever the *fire* of *nature* finds the *Virgin Mercurie*, there hath he *found* his *Love*, and there will they both fall to their *Husbandrie*, a *pleasure* not *subject* to *Surfets*, for it still *Presents* new *Varieties*. It is reported of *Marc Antonie*, a famous, but *unfortunate Romane*, how he sent his *Agent* over the *world* to *Copie* all the *handsome faces*, that amongst so many excellent *features*, hee might select for himself the *most pleasing peece*. Truly *Nature* is much of this *straine*, for shee hath infinite *beauteous patternes* in her *self*, and all these shee would gladly see beyond her *self*, which shee cannot doe without the *master*, for that is her *Glasse*. This makes her *generat* *perpetually*, and imprint her *conceptions* in the

Magician's Heavenly Chaos. 93

the matter, communicating life to it, and figuring it according to her *Imagination*. By this *Practice* shee placeth her *Fansie*, or *Idea*, beyond her self, or as the *Peripatetics* say, extra *Intellectum*, beyond the divine *Mind*, namely in the *Matter*; but the *Idea's* being *innumerable*, and withall different, the pleasures of the *Agent* are maintain'd by their *Varietie*, or to speak more properly by his own fruitfulnessse, for amongst all the *Beauties* the world affords, there are not two, that are altogether the same. Much might bee spoken in this place concerning *Beautie*, what it is, from whence it came, and how it may be defaced, not onely in the outward figure, but in the inward *Idea*, and lost for ever in both worlds. But these pretty shuttles I am no way acquainted with, I have no *Mistress* but *Nature*, wherefore I shall leave the fine Ladies to fine Lads, and speak of my simple *Alia Lalia*.

*It was scarce Day, when all alone
I saw Hyanthe and her Throne.
In fresh, green Damases she was drest,
And o're a Saphir Globe did rest.
This slipperie Sphere when I did see,
Fortune, I thought it had been Thee.
But when I saw shee did present
A Majestic more Permanent,*

94 *Cælum Terræ*, or the

*I thought my Cares not lost, if I
Should finish my Discoverie.*

*Sleepe shee look'd to my first sight,
As if shee had Watch'd all the Night,
And underneath, her hand was spread,
The White Supporter of her head.
But at my Second, studied View,
I could perceive a silent Dew
Steale down her Cheeks ; lest it should Stayne
Those Cheeks where onely Smiles should reigne.
The Tears stream'd down for haste, and all
In Chaines of liquid Pearle did fall.
Faire Sorrows ; and more dear than Joyes,
Which are but emptie Ayres, and Noyse,
Your Drops present a richer Prize,
For they are Something like her Eyes.*

*'Pretty, white Foole ! why hast thou been
Sulli'd with Teares, and not with Sin ?
'Tis true : thy Teares, like Polish'd Skies,
Are the Bright Rosials of thy Eyes,
But such strange Fates doe them attend,
As if thy Woes would never end.
From Drops to Sighes they turn, and then
Those sighes return to Drops agen :
But whiles the Silver Torrent seeks
Those Flowr's that watch it in thy Cheeks,
The White and Red Hyanthe weares,
Turn to Rose-water all her Teares.*

Have

*Have you beheld a Flame, that springs
From Incense, when sweet, curled, Rings
Of smoke attend her last, weak Fires,
And Shee all in Perfumes expires?
So dy'd Hyanthe. Here (said shee)
Let not this Vial part from Thee.
It holds my Heart, though now 'tis Spill'd,
And into Waters all distill'd.
'Tis constant still: Trust not false Smiles,
Who smiles, and weeps not, shee beguiles.
Nay, trust not Teares: false are the few,
Those Teares are Many, that are True.
Trust mee, and take the better Choyce,
Who hath my Teares, can want no Joyes.*

I know some *Sophisters* of the *Heptarchie*,
I mean those, whose *Learning* is all *Noyse*, in
which *Sense* even *Py-annets*, and *Paraquitos*
are *Philosophicall*, will conclude this, all *Bayt*
and *Poetrie*, that wee are *Pleasing*, not *Positive*,
and cheat even the *Readers Discretion*. To
prevent such impotent *Calumnies*, and to spend
a little more of our secret *Light* upon the well-
disposed *Student*, I shall in this place produce
the *Testimonies* of some able *Philosophers*
concerning the *first Matter* it self, as it is *natu-
rally found*, before any *alteration* by *Art*,
and here verily the *Reader* may discover the
Mark, it is most easily done, if he will but eye

the *Flights* of my *Verse*, or follow the more grave pace of their *Prose*. The first I shall cite is *Arnoldus de Villâ novâ*, an absolute perfect Master of the *Art*, hee describes the *Philosophicall Chaos*, in these plain termes. *Lapis est, & non lapis, Spiritus, Anima, & Corpus; Quem si dissolvis, dissolvitur, & si coagules, coagulat, & si volare facis, volat; Est enim Volatilis, albus ut lacryma oculi: postea efficitur citrinus, salsus, pilis carens: quem nemo suâ linguâ tangere potest. Ecce ipsum jam suâ demonstravi descriptione, non tamen nominavi. Modo volo ipsum nominare, & dico, quod si dixeris eum, Aquam esse, verum dicis; & si dixeris eum Aquam non esse, mentiris. Ne igitur decipiaris pluribus descriptionibus, & operationibus, unum enim quid est, cui nihil alieni infertur. It is (saith hee) a stone, and no stone. Spirit, Soule, and Bodie; which if thou dissolvest, it will bee dissolved, and if thou doest coagulat it, it will be coagulated, and if thou doest make it fly, it will fly, for it is *Volatil*, or flying, and cleare as a teare; afterwards it is made citrine, then saltish, but without shoots, or Chrystals, and no man may touch it with his Tongue. Behold I have described it truly to thee, but I have not named it. Now I will name it, and I say, that if thou sayest it is *Water*, thou doest say the Truth, and if thou sayest it is *not water*, thou doest*

Magician's Heavenly Chaos. 97

doest lie. Bee not therefore deceived with manifold Descriptions and Operations, for it is but one Thing, to which nothing Extraneous may be added. Thus *Arnoldus* ; and he borrowed this from the *Turba*. Let us now heare his Disciple *Raymund Lullie*, who speaking very enviously and obscurely of *Seven Metallic Principles*, describes the *Third* wherein *foure* of the *seven* are included in these words ; *Tertium* (saith hee) *est Aqua clara Composita, & illa est res Argento vivo magis propinqua, quae quidem reperitur supra Terram currens & fluens. Et istud argentum vivum in omni Corpore Elementato à materia aeris est proprie generatum, & ideo ipsius humiditas est valde ponderosa.* That is : The third Principle, is a *Cleare Compounded water*, and it is the next substance in Complexion to Quick-Silver, it is found running, and flowing upon the *Earth*. This Quick-silver is generated in every Compound out of the Substance of the *Aire*, and therefore the moisture of it is *extreme heavy*. To these I will adde *Albertus Magnus*, whose Suffrage in this kind of Learning is like the *Stylax* to *Gold*, for hee had thoroughly search'd it, and knew very well what part of it would abide the Test. *Mercurius Sapientum* (saith hee) *est Elementum Aqueum frigidum, & humidum, Aqua permanens, spiritus Corporis, vapor*

unctuosus, *Aqua Benedicta, Aqua virtuosa, Aqua Sapiens, Acetum Philosophorum, Aqua Mineralis, Ros cœlestis gratia, Lac Virginis, Mercurius Corporalis, & aliis infinitis Nominibus in Philosophorum libris nominatur, quæ quidem Nomina quamvis varia sunt, semper tamen unam & eandem rem significant, utpote Solum Mercurium sapientum. Ex ipso solo elicitur omnis virtus Artis Alchimie, & suo modo Tinctura alba & rubea.* In plain English thus; The Mercurie of the Wisemen is a waterie Element, Cold and moyst; This is their Permanent water, the spirit of the Bodie, the unctuous vapour, the Blessed water, the virtuous water, the water of the Wisemen, the Philosophers *Vinacre*, the Mineral Water, the Dew of heavenly Grace, the Virgins Milk, the Bodily Mercurie, and with other numberlesse names is it named in the Bookes of the Philosophers, which names truly, though they are divers, notwithstanding alwayes signifie one and the same thing, namely the Mercurie of the Wise men. Out of this Mercurie alone all the Virtue of the Art is extracted, and according to its Nature the Tincture, both Red and White. To this agrees *Rachaidibi* the Persian; *Sperma Lapidis* (saith hee) *est frigidum & humidum in Manifesto, & in Occulto calidum & siccum.* The Sperme, or first matter of the stone is outwardly

Magician's Heavenly Chaos. 99

ly cold and moyſt, but inwardly Hot and Drie.
 All which is confirmed by *Rhodian*, another In-
 ſtructor (it ſeemes) of *Kanid King of Perſia*;
 his words are theſe ; *Sperma eſt album & liqui-*
dum, poſtea rubeum. Sperma iſtud eſt lapis fu-
gitivus, & eſt Aereum & Volatile, & eſt fri-
gidum & humidum, & calidum & ſiccum.
 The Sperm (ſaith hee) is white and Liquid, af-
 terwards red. This Sperm is the flying ſtone,
 and it is aereal, and volatil, cold and moyſt,
 hot and drie. To theſe ſubſcribes the Author
 of that excellent Tract intituled *Liber trium*
Verborum. Hic eſt Liber (ſaith hee) *Trium*
verborum, Liber Lapidis preciſi, qui eſt Cor-
pus acreum & volatile, frigidum & humidum,
aqueum & aduſtivum, & in eo eſt Caliditas
& ſiccitas, frigiditas & humiditas, alia vir-
tus in occulto, alia in Maniſeſto. This is the
 Book of Three words, meaning thereby Three
 Principles, The Book of the Precious ſtone,
 which is a Body aereal and volatil, cold and
 moyſt, watric and aduſtive, and in it is Heat
 and Drought, Coldneſſe and Moyſture, one vir-
 tue inwardly, the other outwardly. *Belus* the
 Philoſopher in that famous and moſt Claſſic
Synod of Ariſteus, inverts the order, to con-
 ceale the practice, but if rightly underſtood, he
 ſpeaks to the purpoſe. *Excelsum* (ſayth hee)
eſt hoc apud Philoſophos magnos Lapidem non

esse lapidem, apud Idiotas vile & Incredible. Quis enim credet Lapidem Aquam, & Aquam Lapidem fieri, cum nihil sit diverſius? Attamen revera ita eſt. Lapis enim eſt hac ipſa per manens Aqua, & dum Aqua eſt lapis non eſt. Amongſt all great Philoſophers it is Magiſterial, that our ſtone is no ſtone, but amongſt Ignorants it is ridiculous and incredible. For who will believe that water can be made a ſtone, and a ſtone water, nothing being more different than theſe two? And yet in very truth it is ſo. For this very permanent water is the ſtone, but whiles it is water, it is no ſtone. But in this ſenſe the Ancient *Hermes* abounds, and almoſt diſcovers too much. *Scitote Filii Sapientum, quod priſcorum Philoſophorum aqua eſt Diviſio, qua dividit ipſam in Alia quatuor.* Know (ſaith hee) you that are the Children of the wiſe, the Separation of the ancient Philoſophers was performed upon water, which Separation divides the water into other four Subſtances. There is extant a very learned Author, who hath written ſomething to this purpoſe, and that more openly than any, whom we have formerly cited. *Sicuti Mundus Originem debet Aquæ, cui Spiritus Domini incubabat, rebus tam Cæleſtibus, quam Terreſtribus omnibus inde prodeuntibus; ita Limbus hic emergit ex Aquâ non vulgari, neq; ex Rore Cæleſti, aut ex aere*
Condens.

Magician's Heavenly Chaos. 101

Condensato in Cavernis Terra, vel in Recipiente ipso, non ex Abyſſo Maris, fontibus, puteis, fluminibusvè hauſto, ſed ex Aquâ quadam perpeſſâ, omnibus obviâ, pauciſſimis cognitâ, Quæ in ſe habet, quæcunq; ad totius operis Complementum ſunt neceſſaria, omni amoto Extrinſeco. As the world (ſaith hee) was generated out of that Water, upon which the Spirit of God did move, all things proceeding thence, both Cœleſtiall and Terreſtriall; So this Chaos is generated out of a *certain Water* that is not common, not out of Dew, nor Ayre condensed in the Caverns of the Earth, or Artificially in the Receiver; not out of water drawn out of the Sea, Fountains, Pitts, or Rivers, but out of a *certain tortured water*, that hath ſuffered ſome Alteration, obvious it is to All, but known to very few. This *water* hath all in it, that is neceſſarie to the perfection of the work, without any Extrinſecal Addition. I could produce a Thouſand Authors more, but that were tedious; I ſhall conclude with one of the *Rofie Brothers*, whoſe Teſtimonie is *Æquivalent* to the Beſt of Theſe, but his Inſtruction far more Excellent. His Diſcourſe of the *firſt Matter* is ſomewhat large, and to avoyd prolixitie, I ſhall forbear the *Latin*, but I will give thee his Senſe in punctuall plaine Engliſh.

*I am a Goddesse (saith hee, speaking in the person of Nature) for Beauty and Extrat-
 tion famous, born out of our own proper Sea,
 which compasseth the whole Earth, and is ever
 restlesse. Out of my Breasts I poure forth
 Milk and Bloud; Boyle these two, till they are
 turned into Silver and Gold. O most excellent
 Subject! out of which all things in this world
 are generated, though at the first sight thou art
 Poyson, adorn'd with the name of the flying Ea-
 gle. Thou art the first Matter, the seed of
 Divine Benediction, in whose Body there is Heat
 and Rain, which notwithstanding are hidden
 from the wicked, because of thy Habit, and vir-
 gin vestures which is scatter'd over all the
 world. Thy Parents are the Sun and Moone,
 in Thee there is Water and Wine, Gold also and
 Silver upon Earth, that mortall man may re-
 joyce. After this manner God sends us his
 Blessing and Wisdome with Raine, and the
 Beams of the Sun, to the eternall Glory of his
 Name. But consider o Man, what Things God
 bestows upon thee by this means. Torture the
 Eagle till shee weeps, and the Lion bee weak-
 ned, and bleed to death. The Bloud of this Lion
 incorporated with the Teares of the Eagle, is the
 Treasure of the Earth. These Creatures use to
 devoure and kill one another, but notwithstand-
 ing their love is mutuell, and they put on the
 Proprietic*

Magicians Heavenly Chaos. 103

Proprietic, and Nature of a Salamander, which, if it remains in the fire without any detriment it cures all the Diseases of Men, Beasts, and Metals. After that the Ancient Philosophers had perfectly understood this Subject, they diligently sought in this Mysterie for the Center of the Middlemost Tree in the Terrestrial Paradyse, entring in by Five litigious Gates. The first Gate was the Knowledge of the true Matter, and here arose the first, and that a most bitter Conflict. The second was the Preparation by which this matter was to bee prepared, that they might obtain the Embers of the Eagle, and the Bloud of the Lyon. At this Gate there is a most sharp fight, for it produceth water and bloud, and a Spirituall bright Body. The Third Gate is the Fire, which conduceth to the Maturation of the Medicine. The Fourth Gate is that of Multiplication and Augmentation in which Proportions and Weights are Necessary. The fifth and last Gate is Projection. But most glorious, full rich, and high is hee who attains to the fourth Gate, for hee hath got an Universall Medicine for all Diseases. This is that great Character of the Book of Nature, out of which her whole Alphabet doth arise.

The

The fifth gate serves onely for Metals. This Myserie existing from the Foundation of the World, and the Creation of Adam, is of all others the most ancient, a knowledge which God Almighty by his Word breathed into Nature, a miraculous power, the blessed fire of Life, the Transparent Carbuncle, and red Gold of the wise men, and the Divine Benediction of this life. But this myserie, because of the Malice and wickednesse of men, is given onely to few, notwithstanding it lives, and moves every day in the sight of the whole world, as it appears by the following parable. I am a poysonous Dragon, present every where, and to bee had for nothing. My water and my fire dissolve and Compound; out of my body thou shalt draw the Green, and the Red Lyon: but if thou doest not exactly know mee, thou wilt with my Fire destroy thy five Senses. A most pernicious quick poyson comes out of my Nostrils, which hath been the Destruction of many. Separate therefore the Thick from the Thin artificially, unlesse thou dost delight in extreme Povertie. I give thee faculties both Male and Female, and the Powers both of Heaven and Earth. The Mysteries of my Art are to bee performed magnanimously, and with great
Courage,

Magicians Heavenly Chaos. 105

Courage, if thou wouldst have mee overcome
the Violence of the Fire, in which Attempts
many have lost both their Labour, and their
Substance. I am the Egg of Nature known
onely to the Wise, such as are pious and mo-
dest, who make of mee a little world. Ordain'd
I was by the All-mighty God for men, but
(though many desire mee) I am given onely
to few, that they may relieve the poore with
my Treasures, and not set their mindes on
Gold that perisheth. I am call'd of the Phi-
losophers, Mercurie : my husband is Gold
(Philosophicall.) I am the old Dragon that
is present every where on the face of the
Earth; I am Father and Mother; Youth-
full and Ancient; weak and yet most strong;
Life and Death; Visible and Invisible; Hard
and Soft; Descending to the Earth, and As-
cending to the Heavens; most high and most
low; light and heavy; In mee the Order of
Nature is oftentimes inverted, in Colour,
Number, Weight, and Measure. I have in
mee the light of Nature, I am dark and
bright, I spring from the Earth, and I come
out of Heaven, I am well known, and yet a
meer Nothing, all Colours shine in mee, and
all Metals by the Beams of the Sun. I am
the

the Carbuncle of the Sun, a most noble clarified Earth, by which thou mayest turne Copper, Iron, Tin, and Lead into most pure Gold.

Now Gentlemen you may see which way the Philosophers move, they commend their *Secret water*, and I admire the *Teares of Hyante*. There is something in the Fancie besides Poetrie, for my *Mistris* is very *Philosophicall*, and in her *Love* a pure *Platonic*. But now I think upon't, how many *Rivals* shall I procure by this Discourse? Every Reader will fall to, and some *fine Thing* may break her heart with *Non-sense*. This *Love* indeed were meet *Luck*, but for my part I dare trust her, and lest any man should mistake her for some things formerly named, I wil tell you truly what shee is; She is not any *known water* whatsoever, but a *Secret, Spermatic Moysture*, or rather the *Venus* that yeelds that *moysture*. Therefore doe not you Imagine that shee is any *crude, phlegmatic, thin water*, for shee is a *fat, thick, beavie, slimie humiditie*; But lest you should think I am grown jealous, and would not trust you with my *Mistris*, *Arnoldus de vilanova* shall speak for me, hear him. *Amplius*

Magicians Heavenly Chaos. 107

plius tibi dico, quod nullo modo inuenire potuimus, nec similiter inuenire potuerunt Philosophi, aliquam rem perseverantem in igne, nisi solam unctuosam Humiditatem. Aqueam humiditatem videmus de facili evaporare, Arida remanet, & ideo separantur, quia non sunt Naturales. Si autem eas humiditates consideremus, quae difficulter separantur ab his quae sunt Naturales, non invenimus aliquas nisi unctuosas, & viscosas. I tell thee further (saith hee) that wee could not possibly find, neither could the Philosophers find before us, any thing that would persist in the fire, but onely the Unctuous Humiditie. A waterie Humiditie, we see, will easily vapour away, and the Earth remains behind, and the parts are therefore separated, because their Composition is not natural. But if wee consider those humidities, which are hardly separated from those parts which are naturall to them, wee find not any such, but the unctuous, viscos Humidities. It will be expected perhaps by some *Flint*, and *Antimonie-Doctors*, who make their Philosophicall Contrition with a *Hammer*, that I should discover this Thing out-right, and not suffer this strange Bird-time to hold their pride by the *Plumes*. To these, I say, it is water of *Silver*, which some have called water of the *Moon*, but 'tis *Mercurie* of the *Sun*, and partly of *Saturn*,
for

h. m.

for it is extracted from these *three metalls*, and without *them* it can never bee made. Now they may unriddle, and tell me what it is, for it is Truth, if they can understand it.

To the *Ingenuous* and *modest Reader*, I have something else to reple, and I believe it will sufficiently excuse mee. *Raimund Lullie*, a man who had been in the *Center of Nature*, and without all Question understood a great part of the *Divine Will*, gives me a most terrible Charge not to prostitute these Principles. *Juro Tibi* (saith hee) *supra animam meam, quod si ea reveles, damnatus es. Nam a Deo omne procedit bonum, & ei soli debetur. Quare servabis, & Secretum tenebis illud, quod ei debetur revelandum, & affirmabis quam per re-ctam proprietatem subtrahis, qua ejus honori debentur. Quia si revelares brevibus verbis illud quod longinquo tempore formavit, in die magni Judicii condemnareris, tanquam qui perpetrator existens contra Majestatem dei lesam, nec tibi remitteretur Casus Lasa Majestatis. Talium enim Revelatio ad Deum, & non ad Alterum spectat.* That is; I swear to thee upon my soule, that thou art damn'd, if thou shouldest reveale these Things. For every good thing proceeds from God, and to him onely it is due. Wherefore thou shalt reserve, and keep that Secret, which God onely should reveale, and

Secr.
cap. 6.

Magician's Heavenly Chaos. 109

and thou shalt affirme thou doest justly keep back those things, whose Revelation belongs to his honour. For if thou shouldest reveale that in a few words, which God hath been forming a long time, thou shouldest be condemned in the great day of Judgement, as a Traytor to the Majestie of God, neither should thy Treason bee forgiven Thee. For the Revelation of such Things belong to God, and not to Man. So sayd the wise *Raymond*.

Now for my part I have alwayes honoured the *Magicians*, their Philosophie being both *rational*, and *Majestic*, dwelling not upon *Notions*, but *Effects*, and those such as confirme both the *Wisdome* and the *Power* of the *Creator*. When I was a meer *Errant* in their *Books*, and understood them not, I did believe them. Time rewarded my *Faith*, and payd my *Credulitie* with *Knowledge*. In the *Interim* I suffer'd many bitter *Calumnies*, and this by some envious *Adversaries*, who had nothing of a *Scholar*, but their *Gownes*, and a little *Language* for *Vent* to their *Non-sense*. But these could not remove mee, with a *Spartan* patience I concocted my *Injuries*, and found at last that *Nature* was *Magicall*, not *Peripateticall*. I have no Reason then to distrust them in *Spirituall Things*, whom I have found so *orthodox* and *faithfull* even in *Natural*

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all Mysteries. I doe believe *Raymund*, and in order to that *Faith*, I provide for my *Salvation*. I will not *discover*, that I may not be *condemn'd*. But if this will not satisfie Thee, who ever thou art, let me whisper thee a word in the ear, and afterwards doe thou proclaime it on the house-toppes. Doeſt thou know *from whom*, and *how* that *Sperme* or *Seed* which men for want of a better name call the *first matter*, proceeded? A certain *Illuminatee*, and in his daies a member of that *Societie*, which some painted Buz-zards use to laugh at, writes thus; *Deus optimus Maximus ex Nihilo aliquid creavit, illud Aliquid vero fiebat unum aliquod, in Quo Omnia, Creatura Cœlestes & Terrestres.* God (sayth hee) incomparably good and Great, out of nothing created something, but that Something was made one Thing, in which all Things were contained. Creatures both *Cœlestiall* and *Terrestriall*. This first Something was a certain kind of *Cloud*, or *Darknesse*, which was condensed into *water*, and this *water* is that One Thing in which all Things were contained. But my Question is, what was that Nothing, out of which the first Cloudy Chaos, or Something was made? Canst thou tell mee? It may bee thou doeſt think it is a meere Nothing. It is indeed *Nihil quò ad Nos*, Nothing that wee perfectly know. It is Nothing as *Dionysius* saith,

Nihil

See Jacob Behmen in his most excellent and profound Discourse of the Three Principles.

Magician's Heavenly Chaos. IIII

Nihil eorum qua sunt, & Nihil eorum qua non sunt. It is nothing that was created, or of those things that are : and nothing of that which thou doest call nothing, that is of those Things that are not, in thy empty destructive sense. But by your leave, it is the *True Thing*, of whom wee can *affirme nothing* : it is that transcendent *Ess. nce*, whole *Theologie* is *Negative*, and was known to the *Primitive Church*, but is lost in These our Dayes. This is that *Nothing* of *Cornelius Agrippa*, and in this *nothing*, when hee was tyr'd with *humane Things*, I mean *humane Sciences*, hee did at last rest : *Nihil Scire*, (sayd hee) *est vita felicissima*, to know *Nothing* is the happiest Life ; true indeed, for to know *this Nothing*, is *Life Eternall*. Learne then to understand that Magicall Axiom, *Ex Invisibili factum est Visibile*, for all *Visibles* came out of the *Invisible God*, for hee is the *Well-spring* from whence all things flow, and the *Creation* was a certain stupendious *Metaphysicall Birth*, or *Deliverie*. This fine *Virgin-water*, or *Chaos*, was the *second Nature* from *God himself*, and if I may say so, the *Child* of the *Blessed Trinitie*. What *Doctor* then is hee, whose hands are fit to touch that *Subject*, upon which *God himself* when he *workes*, layes his *own Spirit*, for verely so we reade, *The Spirit of Gen. c. i.* *God moved upon the face of the water?* And

See Dya-
nys. Ar.
Th. Neg.

can it bee expected then, that I should prostitute this *Mysterie* to all hands whatsoever, that I should *proclame* it, and *crie* it, as they cry *Oysters*? Verily these Considerations, with some other which I will not for all the world put to Papyr, have made mee almost displease my *dearest friends*, to whom notwithstanding I owe a better Satisfaction. Had it been my fortune barely to know this *Matter*, as most men doe, I had perhaps been lesse carefull of it, but I have been instructed in all the *Secret Circumstances* thereof, which few upon Earth understand. I speak not for any *Ostentation*, but I speak a *Truth* which my *Conscience* knowes very well. Let me then Reader, request thy *Patience*, for I shall leave this *Discoverie* to God, who if it bee his blessed will, can call unto Thee, and say: *Here it is, and thus I worke it*. I had not spoken all this in my own Defence, had I not been assaulted (as it were) in this very point, and told to my face I was bound to discover all that I knew, for this *Age* looks for *Dreames* and *Revelations*, as the *Traine* to their *invisible Righteousnesse*. I have now sufficiently discours'd of the *Matter*, and if it be not thy fortune to find it by what is here written, yet thou canst not bee deceived by what I have sayd, for I have purposely avoyded all those *Termes*, which might make thee mistake

Magicians Heavenly Chaos. 113

Take any *Common Salts, Stones, or Minerals* for it. I advise thee withall to beware of all *Vegetables, and Animals*; avoyd them, and every part of them whatsoever. I speak this because some ignorant, Sluttish Broylers, are of Opinion, that *mans Bloud* is the True Subject. But Alas! is *mans Bloud* in the *Bowels* of the *Earth*, that *Metals* should bee generated out of it? or was the *world*, and all that is therein, made of *man's Bloud*, as of their first *Matter*? Surely no such Thing. The first *Matter* was existent *before Man*, and all other *Creatures* whatsoever, for shee is the *Mother* of them all; They were made of the first *Matter*, and not the first *Matter* of them. Take heed then, Let not any man deceive thee. It is totally impossible to reduce any particular to the first *Matter*, or to a *Sperme*, without our *Mercurie*, and being so reduc'd, it is not *Universall*, but the *Particular Sperme* of its own *Species*, and works not any *Effects*; but what are agreeable to the *Nature* of that *Species*, for God hath seal'd it with a *particular Idea*.

Let them alone then who practise upon *man's bloud* in their *Chemicall stoves*, and *Alchamists*; or as *Sanderson* hath it, in *Fornaculis mirabilibus*; they will deplore their Error at last, and sit without *Sackcloth*, in the *Ashes* of their *Compositions*.

Anima
Magica.

But I have done; I will now speak something of *Generation*, and the *ways* of it, that the *Process* of the *Philosophers* upon this *Matter*, may be the better understood. You must know that *Nature* hath *two Extremes*, and between them a *Middle Substance*, which elsewhere wee have call'd the *Middle Nature*. Example enough wee have in the *Creation*. The first *Extreme* was that *Cloud*, or *Darkness* whereof we have spoken formerly; some call it the *Remote Matter*, and the *Invisible Chaos*, but very *improperly*, for it was not *invisible*. This is the Jewish *Ensoph* outwardly, and it is the same with that *Orphic Night*;

Ω' Νύξ ὡλανα χύσις ἀφανιστος.

O *Night*! thou *black nurse* of the *golden stars*. Out of this *Darkness* all things that are in this world came, as out of their *Fountain* or *Matrix*: hence that *Position* of all famous *Poets* and *Philosophers*, *Omnia ex Nocte Prodiisse*. The *middle Substance* is the *Water*, into which that *Night* or *Darkness* was condensed, and the *Creatures* fram'd out of the *Water* make up the other *Extreme*. But the *Magicians* when they speak *strictly*, will not allow of this last *Extreme*, because *Nature* doth not *stay* here, wherefore their *Philosophie* runs thus; Man (say they) in his *natural* state, is in the *meane Creation*, from which hee must recede to one of

Magician's Heavenly Chaos. 115

no Extremes; either to *Corruption*, as commonly all men doe, for they die and moulder away in their graves: or else to a *spirituall, glorified Condition*, like *Enoch* and *Elijah*, who were translated, and this (say they) is a true *Extreme*, for after it there is no *Alteration*. Now the *Magicians* reasoning with themselves, why the *meane Creation* should be subject to *Corruption*, concluded the *Cause* and *Original* of this *disease* to be in the *Chaos* it self, for even that was *corrupted*, and *curst* upon the *Fall* of *Man*. But examining Things further, they found that *Nature* in her *Generations* did onely concoct the *Chaos* with a gentle heat, shee did not separate the parts, and purifie each of them by it self, but the *purities* and *impurities* of the *Sperme* remained together in all her *Productions*, and this *Domestic enemy* prevayling at last, occasion'd the *Death* of the *Compound*. Hence they wisely gathered, that to minister *Vegetables, Animals, or Minerals* for *Physic*, was a *meer madness*, for even these also had their own *Impurities* and *Diseases*, and required some *Medicine* to cleanse them. Upon this *Adviso*, they resolved (God without all *Question* being their Guide) to practise on the *Chaos* it self, they opened it, purified it, united what they had formerly separated, and fed it with a *twofold Fire, Thick, and Thin,*

till they brought it to the *immortal Extreme*, and made it a *spirituall heavenly Body*. This was their *Physic*, this was their *Magic*. In this performance they saw the *Image* of that face, which *Zoroaster* calls *Triadis Vultus ante Essentiam, &c.* They perfectly knew the *Secunda*, which contains all things in her *naturally*, as *God* contains all things in himself *spiritually*. They saw that the *Life* of all things here below, was a *Thick Fire*, or fire imprisoned, and incorporated in a certaine incombustible *Aer* call *moisture*. They found moreover that this *fire* was originally derived from *Heaven*, and in this sense *Heaven* is styl'd in the *Oracles*,

Ignis, Ignis Derivatio, & Ignis Penn.

In a word, they saw with their Eyes, that *Nature* was *Male* and *Female*; *Ignis ruber super Dorsum Ignis Candidi*, as the *Cabalists* expresse it: A certain *Fire* of a most deep red Colour, working on a most white, heavy, salacious *Water*, which *Water* also is *Fire* inwardly, but outwardly very cold. By this practice it was manifested unto them, that *God* himself was *Fire*, according to that of *Eximidius* in *Turba: Omnium rerum Initium esse Naturam quandam, eamq. perpetuam, infinitam, omnia foventem, Coquentemq.* The Beginning of all things (sayth he) is a Certain Nature, and that

Magicians Heavenly Chaos. 117

that eternall, and infinite, cherishing and heating all Things. The truth is ; *Life* which is nothing else but *Light*, and *heat*, proceeded originally from *God*, and did apply to the *Chaos*, which is elegantly call'd by *Zoroaster*, *Fons fontium*, & *fontium cunctorum*, *Matrix continens cuncta*. The Fountain of fountains, and of all fountains, The *Matrix* containing all Things. Wee see by Experience that all *Individuals* live not onely by their own *heat*, but they are preserved by the outward universal *heat*, which is the *life* of the great world. Even so truly the great world it self lives not altogether by that *heat* which *God* hath inclosed in the parts thereof, but it is preserved by the circumfused influent *heat* of the *Deitie* ; For above the Heavens *God* is manifested like an infinite burning world of *Light* and *Fire*, so that hee overlooks all that he hath made, and the whole *Fabric* stands in his *heat* and *Light*, as a man stands here on Earth in the *Sun-shine*. I say then that the *God of Nature* employes himself in a perpetuall *Coction*, and this not onely to generate, but to preserve that which hath been generated : for his spirit and *heat* coagulat that which is *Thin*, rarifie that which is too grosse, quicken the dead parts, and cherish the cold. There is indeed one operation of *heat*, whose method is vitall, and far more mysterious

than the rest, they that have use for it. must studie it. I have for my part spoken all that I intend to speak, and though my Book may prove fruitless to many. because not understood, yet some few may be of that Spirit as to comprehend it : *Ampla mentis ampla flamma*, sayd the great *Chaldean*. But because I will not leave thee without some Satisfaction, I advise thee to take the *Moone* of the *firmament*. which is a *middle nature*, and place her so that every part of her may be in *two Elements* at one and the same time, these *Elements* also must equally attend her *Body*, not one further off, not one nearer than the other. In the regulating of these two, there is a twofold *Geometrie* to be observed, *Natural*, and *Artificial*. But I may speak no more. The true *Furnace* is a little *simple shell*, thou mayst easily carry it in one of thy hands. The *Glasse* is one, and no more, but some Philosophers have used *two*, and so mayst thou. As for the work it self, it is no way troublesome, a *Lady* may reade the *Arcadia*, and at the same time attend this *Philosophie* without disturbing her *fansie*. For my part I think *women* are fitter for it than men, for in such things they are more *neat* and *patient*, being used to a small *Chimistrie* of *Sack-possets*, and other finicall *Sugar-sops*. Concerning the *Effects* of this *Medicine*, I shall not speak any thing

Magician's Heavenly Chaos. 119

thing at this time, hee that desires to know them let him reade the *Revelation of Paracelsus*, a Discourse altogether incomparable, and in very truth miraculous. And here without any partialitie, I shall give my Judgement of honest *Hohenheim*. I find in the rest of his workes, and especially where hee falls on the stone, a great many false *Processes*, but his *Doctrine* of it in *Generall* is very sound. The truth is, hee had some *Pride* to the *Justice* of his *Spleen*, and in many places hee hath err'd of purpose, not caring what *Bones* hee threw before the *Schoole-men* for hee was a Pylot of *Guadalcana*, and sayl'd sometimes in his *Rio de la recreation*. But I had almost forgot to tell thee that, which is all in all, and it is the greatest *Difficultie* in all the *Art*, namely the *fire*. It is a close, ayrie, circular, bright fire; the Philosophers call it their *Sun*, and the glasse must stand in the *shade*. It makes not the matter to vapour, no not so much as to sweat, it digests onely with a still, piercing, vitall heat. It is continuall, and therefore at last alters the *Chaos*, and corrupts it. The *Proportion* and *Regiment* of it is very *Scrupulous*, but the best rule to know it by, is that of the *Synod*: *facite ne Falsianus volet ante Insequentem*. Let not the Bird fly before the Fowler; make it sit whiles you give fire, and then you are sure of your

your Prey. For a Cloze, I must tell thee, the Philosophers call'd this *Fire* their *Balneum*, but it is *Balneum Natura*, a Naturall Bath, not an *Artificiall* one, for it is not any kind of *Water*, but a certain *subtill temperate moysture* which compasseth the *Glasse*, and feeds their *Sun*, or *Fire*. In a word, without this *Bath* nothing in the world is generated. Now that thou mayst the better understand what *Degree* of fire is requist for the work, consider the *Generation* of *Man*, or any other *Creature* whatsoever. It is not *Kitchin* fire, nor *feaver* that works upon the *Sperm* in the *Womb* but a most *temperate, moist, natural heat*, which proceeds from the *very life* of the *Mother*. It is just so here; Our *Matter* is a most delicate *Substance*, and tender like the *Animal sperme*, for it is almost a *living thing*, nay in very truth it hath some *small portion* of *life*, for *Nature* doth produce some *Animals* out of it. For this very reason the *least violence* destroyes it, and prevents all *generation*, for if it be *over-heated* but for some few minutes, the *white*, and *red Sulphurs* will never essentially unite, and *coagulat*. On the *Contrary*, if it takes cold but for half an hour, the work being once well begun, it will never sort to any good purpose. I speak out of my own Experience, for I have (as they phrase it) given my self a *Box on the Eare*, and that twice

or

Magicians Heavenly Chaos. 121

or thrice, out of a certain confident Negligence, Expecting that, which I knew well enough, could never bee. Nature moves not by the *Theorie* of men, but by their *practice*, and surely *Wit* and *Reason* can performe no *Miracles*, unlesse the *hands* supplie them. Bee sure then to know this *fire* in the first place, and accordingly bee sure to make use of it. But for thy better Securitie, I will describe it to thee once more. It is a *drie, vaporous humid fire*; it goes round about the *Glasse*, and is both *equall* and *Continuall*. It is *restlesse*, and some have call'd it the *white philosophicall Coale*. It is in it self *naturall*; but the *preparation* of it is *Artificiall*, it is a *heat* of the *Dead*, wherefore some call it their *unnatural, Necromantic fire*. It is no part of the *Matter*, neither is it taken out of it, but it is an *external fire*, and serves onely to *stirr up*, and strengthen the inward oppressed fire of the *Chaos*. But let us hear *Nature* herself, for thus shee speaks in the *Serious Romance* of *Mehung*. *Post putrefactionem sit ipsa Generatio, idq; per internam incombustibilem Calorem ad Argenti vivi frigiditatem calefaciendam, quod tantum equidem patitur, ut tandem cum sulphure suo uniatur. Omne illud uno in Vase complexum est, Ignis, aer, & Aqua videlicet, qua in Terreno suo vase accipio, eademq; uno in Alembico relinquo; & tam coquo, dissolvo,*

122 Cælum Terræ, or the

dissolvo, & sublimo, absq̃ Malleo, forcipe, vel lima, sine Carbonibus, vapore, Igne aut Materia-Balneo, & Sophistarum Alembicis: Cælestem namq̃ meum ignem habeo, qui Elementalem, prout Materia idoneam decentemq̃ formam habere desyderat, excitat. That is: After Putrefaction succeeds Generation, and that because of the inward incombustible Sulphur, that heats, or thickens the Coldness, and Crudities of the Quicksilver, which suffers so much thereby, that at last it is united to the Sulphur, and made one Body therewith. All this namely (Fire, Ayre, and Water) is contained in one Vessell; in their earthly Vessel, that is in their grosse Body, or Composition I take them, and then I leave them in one Alembic, where I concoct, dissolve, and subline them without the help of Hammer, Tongs, or File; without Coales, Smoake, Fire, or Bath, or the Alembics of the Sophisters. For I have my heavenly fire, which excites, or stirs up the Elementall one, according as the matter desires a becomming, agreeable forme. Now Nature every where is one and the same, wherefore shee reads the same lesson to Madathan, who thinking in his Ignorance to make the stone without dissolution, receives from her this Check. *An tu nunc Cochleas, vel Cancros cum Testis devorare niteris? An non prius à vetustissimo Planetarum Cœquo maturari,*

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Magicians Heavenly Chaos. 123

rari, & preparari illos oportet? Doeſt thou think (ſayes hee) to eat Oyſters ſhells and all? ought they not firſt to bee opened, and prepar'd by the moſt Ancient Cooke of the Planets? With theſe agrees the excellent *Flammel*, who ſpeaking of the *Solar*, and *Lunar Mercurie*, and the Plantation of the one in the other, hath theſe words. *Sumantur itaq, & noctu, interdinq, aſſidue ſupra ignem in Alembico foveantur. Non autem ignis Carbonarius, vel e ligno confectus, ſed clarus pelluciduſq, ignis ſit, non ſecus ac Sol ipſe, qui nunquam plus juſto calidus ardenſq, ſed omni tempore ejuſdem caloris eſſe debet.* Take them therefore (ſayth hee) and cheriſh them over a fire in thy Alembic; But it muſt not be a fire of Coales, nor of any wood, but a bright ſhining fire, like the Sun it ſelf, whoſe heat muſt never be exceſſive, but alwayes of one and the ſame Degree. This is enough, and too much, for the Secret in it ſelf is not great, but the Conſequences of it are ſo, which made the Philoſophers hide it. Thus Reader thou haſt the outward Agent moſt fully and faithfully deſcribed. It is in Truth a very ſimple myſterie, and if I ſhould tell it openly, ridiculous. Howſoever by this, and not without it, did the *Magicians* unlock the *Chaos*, and certainly it is no newes that an *Iron-key* ſhould open a *Treſurie* of Gold. In this Univerſall Subject

124 *Cælum Terra, or the*

Subject they found the Natures of all particulars, and this is signified to us by that Maxim: *Qui Proteum non novit, adeat Pana.* This *Pan* is their *Chaos*, or *Mercurie*, which expounds *Proteus*, namely the *Particular Creatures*, commonly call'd *Individuals*; For *Pan* transformes himself into a *Proteus*, that is, into all varieties of *Species*, into *Animals*, *Vegetables*, and *Minerals*; for out of the *Universal Nature*, or *first matter*, all these are made, and *Pan* hath their *Proprieties* in himself. Hence it is that *Mercurie* is call'd the *Interpreter*, or *Expositor* of *Inferiors* and *Superiors*, under which *Notion* the Ancient *Orpheus* invokes him.

Καὶ δὲ μου Ἑρμῆα, Διὸς ἄγγελε, Μαιὰς υἱέ, Ἑρμῆος
παιῖτον.

*Hear me o Mercurie, thou messenger of Jove,
and son of Maia, the Expositor of all
Things.*

Now for the *Birth* of this *Mercurie*, and the *Place* of it, I find but few *Philosophers* that mention it. *Zoroaster* points at it, and that very obscurely, where he speaks of his *Jyn- ges* or the *Idea's* in these words;

*Multa quidem hæ scandunt lucidos Mundos,
Insilentes: Quarum Summitates sunt Tres.
Subiectum est Ipsis Principale pratum.*

This

Magicians Heavenly Chaos. 125

This *Pratum*, or *Meadow* of the *Idea's*, a place well known to the Philosophers, (*Flammel* calls it their *Garden*, and the *Mountain* of the seven Metals, see his *Summarie*, where hee describes it most learnedly, for hee was instructed by a *Jew*) is a certain secret, but *Univer-*
sall Region: one calls it *Regio Lucis*, the *Regi-*
on of Light, but to the *Cabalist* it is *Nox* (*cor-*
poris, a Terme extremely apposit, and signifi-

It is in few words the *Rendezvous* of all *Spirits*, for in this place the *Idea's* when they descend from the *Bright world* to the *Dark one*, are incorporated. For thy Better Intelligence thou must know, that *Spirits* whiles they move in *Heaven*, which is the *Fire-world*, contract no impurities at all, according to that of *Siet-*
latius;

Omne quod est supra Lunam, eternumq² bo-
numq³

Esse scias, nec triste aliquid Cælestia tan-
git.

All (sayth hee) that is above the Moon, is eternall and good, and there is no Corruption of Heavenly Things. On the contrary, when *Spirits* descend to the *Elementall Muriæ*, and reside in her *Kingdom*, they are blurr'd with the Original *Leprosie* of the *Matter*, for here the *Curse* raves and rules, but in *Heaven* it is not *Pre dominant*. To put an end to this point,
let

Occult.
Phil.

let us hear the admirable *Agrippa* state it; This is hee between whose lipps the *Truth* did breathe, and knew no other *Oracle*. *Cœlestium vires, dum in se existunt, & à Datore Luminum per sanctas Intelligentias, & Cœlos influuntur, quousq; ad Lunam pervenerint : earum Influentia bona est, tanquam in primo gradu ; deinde autem quando in Subiecto viliori suscipitur, ipsa etiam vilescit.* That is ; The Heavenly powers, or spirituall Essences whiles they are in themselves, or before they are united to the *Matter*, and are shower'd down from the *Father of Lights* thorough the holy *Intelligentes* and the *Heavens*, untill they come to the *Moone* : Their *Influence* is good, as in the first degree ; But when it is received in a corrupt Subject, the *Influence* also is corrupted. Thus He. Now the *Astronomers* pretend to a strange familiarity with the *starrs*; the *Natural Philosophers* talk as much : and truly an Ignorant man might well think they had been in heaven, and conversed, like *Lucians Menippus*, with *Jove* himself. But in good Earnest these Men are no more *Eagles* than *Sancho*, their *fancies* are like his *flights* in the *Blanket*, and every way as short of the *Skies*. Ask them but where the *Influences* are received, and how ; bid them by faire Experience prove they are present in the *Elements*, and you have undone them ; if
you

Magicians Heavenly Chaos. 127

you will trust the *four* Corners of a *Figure*, or the *three Legs* of a *Syllogism*, you may; this is all their Evidence. Well fare the *Magicians* then, whose *Art* can demonstrate these Things, and put the very Influences in our hands. Let it be thy studie to know their *Region of Light*, and to enter into the *Treasures* thereof, for then thou mayst converse with *Spirits*, and understand the *Nature of invisible Things*. Then will appear unto thee the *Universal Subject*, and the two *minerall Spermes*, *White*, and *Red*, of which I must speak somewhat, before I make an end.

In the *Pythagoricall Synod*, which consisted of *Threescore and Ten Philosophers*, all *Ma-*
sters of the Art, it is thus written. *Ignis Spis-*
sum in Aera cadit; Aeris vero Spissum, &
quod ex igne Spisso congregatur, in Aquam in-
cidit; Aqua quoq, Spissum, & quod ex Ignis
& Aeris Spisso coadunatur, in Terrâ quiescit.
Ita istorum Trium spissitudo in Terrâ quiescit,
inq, eâ conjuncta sunt. Ipsa ergo Terra omnibus
ceteris Elementis spissior est, uti Palam appa-
ret, & videre est. That is, The Thicknesse, or
 Sperm of the Fire falls into the Ayre; The
 Thicknes or Spermatic part of the Ayre, and in
 it the Sperm of the Fire, falls into the Water;
 The Thicknes or spermatic Substance of the
 Water, and in it the two Spermes of Fire and
 L Ayre,

Ayre fall into the Earth, and there they rest, and are conjoynd. Therefore the Earth it self is thicker than the other Elements as it openly appears, and to the eye is manifest. Remember now what I have told thee formerly concerning the *Earth*; what a generall *Hospitall* it is, how it receives all things, not onely *Beasts* and *Vegetables*, but proud and glorious *Man*: when Death hath ruin'd him, his courser parts stay here, and know no other Home. This *Earth to Earth*, is just the *Doctrine* of the *Magi*; *Metalls* (say they) and all things may be reduc'd into that whereof they were made. They speak the very Truth, it is *God's* own *Principle*, and he first taught it *Ad. m.* *Dust thou art, and to Dust shalt thou return.* But lest any man should be Deceived by us, I think it just to informe you, there are *two reductions*; One is *Violent* and *Destructive*, reducing Bodies to their *Extremes*, and properly it is *Death*, or the *Calcination* of the common *Chimist*. The other is *Vital*, and *Generative*, resolving Bodies into their *Sperm*, or *middle Substance* out of which *Nature* made them, for *Nature* makes not Bodies immediatly of the *Elements*, but of a *Sperm*, which shee drawes out of the *Elements*. I shall explain my self to you by Example. An *Egg* is the *Sperm*, or *middle Substance* out of which a *Chick* is ingendred,

Gen. c.3.
ver. 19.

Magician's Heavenly Chaos. 129

dred, and the *moysture* of it is *viscons*, and *slimie*, a *water* and *no water*, for such a *Sperme* ought to bee. Suppose *Dr. Coale*, I mean some *Broyler*, had a minde to *generat* something out of this *Egg*: *Questionlesse* he would first *distill* it, and that with a *fire* able to *roast* the *Hen* that layd it, then would hee *calcine* the *Caput mortuum*, and finally produce his *Nothing*. Here you are to observe that *Bodies* are nothing els but *Sperm coagulated*, and he that *Destroyes* the *Body*, by consequence *destroyes* the *Sperm*. Now to reduce *Bodies* into *Elements* of *earth* and *water*, as wee have instanc'd in the *Egg*, is to reduce them into *Extremes* beyond their *Sperm*, for *Elements* are not the *Sperm*, but the *Sperm* is a *Compound* made of the *Elements*, and containing in it self all that is *requisit* to the *frame* of the *Body*. Wherefore be well advis'd before you *distill*, and *Quarter* any particular *Bodies*, for having once *separated* their *Elements*, you may never *generat*, unless you can make a *Sperm* of those *Elements*, but that is *impossible* for man to doe, it is the *Power* of *God*, and *Nature*. Labour then you that would be accounted wise, to find out our *Mercurie*, so shall you reduce things to their *mean spermat*-*call Chaos*, but avoyd the *broyling Destruction*. This *Doctrine* will spare you the vain *Task* of *Distillations*, if you will but remember this

130 *Cælum Terræ, or the*

Truth: That *Spermes* are not made by *Sepa-
ration*, but by *Composition* of *Elements*, and to
bring a *Body* into *Sperm*, is not to *distill* it, but
to *reduce* the *whole* into *one thick water*, keep-
ing all the *parts* thereof in their *first naturall*
union. But that I may return at last to my for-
mer *Citation* of the *Synod*, All those *Influences*
of the *Elements* being united in *one Mass*,
make our *Sperm*, or our *Earth*, which is *Earth*
and *no Earth*. Take it if thou doest know it,
and divide the *Essences* thereof, not by *violence*,
but by *naturall putrefaction*, such as may occa-
sion a *genuine Dissolution* of the *Compound*. Here
thou shalt find a *miraculous white Water*, an
Influence of the *Moone*, which is the *Mother* of
our *Chaos*; It rules in two *Elements* *Earth* and
Water. After this appears the *Sperm* or *influx*
of the *Sun*, which is the *father* of it. It is a
quick, *Cœlestiall fire*, incorporated in a thin,
oleous, *Aereall Moisture*. It is *incombustible*,
for it is *fire it self*, and *feeds* upon *fire*, and
the *longer* it staves in the *fire*, the more *glorious*
it growes. These are the two *mineral Spermes*
Masculine. and *Fœminine*; if thou doest place
them both on their *Chrystalline Basis*, thou
hast the *Philosopher's flying Fire-drake*, which
at the first sight of the *Sun* breathes such a *poy-
son*, that nothing can stand before him. I know
not what to tell thee more, unless in the *Vague*
of

Magicians Heavenly Chaos. 131

of some *Authors*, I should give thee a *flegmatic Description* of the whole *process*, and that I can dispatch in two words. It is nothing els but a continual *Cotion* the Volatil Essences ascending and descending, till at last they are fix'd, according to that excellent *Prosopopaia* of the *stone*.

*Non ego continuo morior, dum spiritus exit,
Nam redit assidue, quamvis & sæpe recedat,
Et mihi nunc magna est Anima, nunc nulla fa-*
(cultas.

*Plus ego sustinui, quam Corpus debuit unum;
Tres Animas habui, quas omnes intus habebam,
Discessere due, sed Tertia pœnè secuta est.*

*I am not dead, although my spirit's gon,
For it returns, and is both off, and on,
Now I have life enough, now I have non.*

*I suffer'd more, than one could justly doe;
Three soules I had, and all my own, but Two
Are fled: the Third had almost left mee too.*

“Ο ἡγετα, ἡγετα. I have written, what I *Joh. 19. 22*
have written- And now give me leave to look
about mee. Is there no Powder-Plott, or pra-
ctice? What's become of *Aristotel*, and *Ga-*
len? Where is the *Scribe* and *Pharisee*, the *Dis-*
puters of this world? If they suffer all this,

132 *Cælum Terræ*, or the

and believe it too, I shall think the General Conversion is come about, and I may sing,

Jam redit & Virgo, redeunt Saturnia Regna.

But come what will come, I have once more spoken for the *Truth*, and shall for Conclusion speak this much Again. I have elsewhere call'd this Subject, *Limus cælestis*; and the middle Nature: The Philosophers call it the *Venerable Nature*, but amongst all the *Pratenders* I have not yet found one, that could tell me *why*. Hear me then, that whensoever thou doest attempt this work, it may be with reverence, not like some proud, ignorant *Doctor* but with lesse Confidence & more Care. This *Chaos* hath in it the *four Elements*, which of themselves are *contrarie Natures*, but the wisdom of God hath so placed them, that their very order reconciles them. For Example, *Ayre* and *Earth* are *Adversaries*, for one is *hot* and *moyst*, the other *cold* and *drie*. Now to reconcile these two, God placed the *Water* between them, which is a *middle Nature*, or of a *mean Complexion* between both *Extremes*. For she is *cold* and *moyst*, and as shee is *cold*, shee partakes of the Nature of the *Earth*, which is *cold* and *drie*, but as shee is *moyst*, she partakes in the Nature of the *Ayre*, which is *hot* and *moyst*. Hence it is, that *Ayre* and *Earth* which are *Contraries*
in

Magician's Heavenly Chaos. 133

in *Themselves*, agree and imbrace one another in the *water*, as in a *middle Nature* which is proportionate to them both, and tempers their *Extremities*. But verely this *Salvo* makes not up the *Breach*, for though the *water* reconciles two *Elements* like a friendly *Third*, yet shee her self fights with a *Fourth*, namely with the *Fire*: For the *Tire* is hot and drie, but the *water* is cold and moyst, which are clear *Contraries*. To prevent the *Distempers* of these two, God placed the *Ayre* between them, which is a Substance hot and moyst; and as it is hot, it agrees with the *fire*, which is hot and drie; but as it is moyst, it agrees with the *water*, which is cold and moyst; so that by *mediation* of the *Ayre*, the other two *Extremes*, namely *fire* and *water* are made friends, and reconciled. Thus you see, as I told you at first, that *Contrarie Elements* are united by that *Order* and *Texture* wherein the *Wise God* hath placed them. You must now give me leave to tell you that this *Agreement* or *friendship* is but *parill*, a very weak love, cold and skittish: for whereas these *Principles* agree in one *qualitie*, they differ in two, as your selves may easily compute. Much need therefore have they of a more strong and able *Mediator* to *conferme* and *preserve* their weak *Unitie*, for upon it depends the very *aternitie*, and *Incorruption* of the *Creature*. This blessed

134 *Cælum Terra*, or the

Cement, and *Balsam*, is the *Spirit* of the *living God*, which some ignorant *Scriblers* have call'd a *Quintessence*, for this very *Spirit* is in the *Chaos*, and to speak plainly, the *fire* is his *Throne*, for in the *Fire* he is *Seated*, as wee have sufficiently told you elsewhere. This was the *Reason*, why the *Magi* call'd the *first Matter* their *Venerable Nature*, and their *blessed stone*, and in good earnest what think you, is it not so? This blessed *Spirit* fortifies, and perfects that weak *Disposition* which the *Elements* already have to *Union* and *Peace*, (for *God* works with *Nature* not against her,) and brings them at last to a beauteous specificall *Fabric*. Now if you will aske me, where is the *Soul*, or as the *Schoole-men* abuse her, the *Form*, all this while? what doth shee doe? To this I answer, that shee is, as all *Instrumentals* ought to be, subject and obedient to the will of *God*, expecting the perfection of her *Body*: for it is *God* that unites her to the *Body*, and the body to her. *Soule* and *Body* are the work of *God*, the one as well as the other: the *Soul* is not the *Artificer* of her house, for that which can make a *Body*, can also repaire it, and hinder death; but the *Soule* cannot doe this, it is the *Power*, and *Wisdom*e of *God*. In a word, to say that the *Soule* form'd the *Body*, because shee is in the *Body*, is to say that the *Jewell* made the *Cabinet*, because the
Jewell

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Magicians Heavenly Chaos. 135

Jewell is in the Cabinet, or that the Sun made the world, because the Sun is in the world, and cherishesth every part thereof. Learn therefore to distinguish between *Agents* and their *Instruments*, for if you attribute that to the Creature, which belongs to the Creator, you bring your selves in Danger of hell-fire, for God is a jealous God, and will not give his glorie to Another. I advise my Doctors therefore, both *Divines* and *Physicians*, not to bee too rash in their *Censures*, nor so *Magisterial* in their *Discourse*, as I have known some *Professors* of *Physic* to be: who would correct and undervalue the rest of their *Brethren*, when in Truth they *Themselves* were most shamefully ignorant. It is not ten, or twelve years Experience in *Druggs* and *Sopps* can acquaint a man with the *Mysteries* of God's Creation. Take this, and make a world: Take I know not what, and make a *Pill* or *Clyster*, are different *Recepts*. Wee should therefore consult with our *Judgements*, before wee venture our *Tongues*, and never speake, but when wee are sure wee understand. I knew a Gentleman, who meeting with a *Philosopher Adept*, and receiving so much Courtesie, as to be admitted to *Discourse*, attended his first Instructions passing well. But when this *Magician* quitted my friends known *Roads*, and began to touch, and drive round the
great

great *Wheele* of *Nature*, presently my Gentleman takes up the *Cudgells*, and urging all the *Authorities*, which in his vain judgement made for him, opprest this noble *Philosopher* with a most clamorous, insipid *Ribaldrie*. A goodly sight it was, and worthy our Imitation, to see with what an *admirable Patience* the other received him. But this *Errant* concluded at last, That *Lead* or *Quick-silver* must be the Subject, and that *Nature* work'd upon one of both. To this the *Adeptus* replied, Sir, it may bee so at this time, but if hereafter I find *Nature* in those old *Elements*, where I have sometimes seen her very *Busie*, I shall at our next meeting confute your Opinion. This was all hee said, and it was something more than hee did. Their next meeting was referr'd to the *Greek Calends*, for he could never be seen afterwards, notwithstanding a thousand *Sollicitations*. Such *Talkative babling* people as this *Gentleman* was, who run to every *Doctor* for his *Opinion*, and follow like a *Spaniell* every *Bird* they spring, are not fit to receive these *Secrets*, they must be serious, silent men, faithfull to the *Art*, and most faithfull to their *Teachers*. Wee should alwayes remember that *Doctrine* of *Zeno*: *Nature* (said hee) gave us one *Tongue*, but two *Eares*, that wee might heare much, and speak little. Let not any man therefore

Magician's Heavenly Chaos. 137

fore be ready to vomit forth his own *shame* and *ignorance* : Let him first examine his *knowledge*, and especially his *practice*, lest upon the *Experience* of a few violent *Knacks*, hee presume to judge *Nature* in her very *Sobrieties*. To make an end ; If thou doest know the *first Matter*, know also for certain, thou hast discovered the *Sanctuarie* of *Nature* ; There is nothing between thee and her *Treasures*, but the *Doore* : that indeed must be *opened*. Now if thy *Desire* leads thee on to the *Practice*, consider well with thy self what manner of man thou art, and what it is that thou would'st do, for it is no small matter. Thou hast resolved with thy self to be a *Cooperator* with the *Spirit* of the *living God*, and to *minister* to him in his *worke* of *generation*. Have a Care therefore that thou doest not hinder his work : for if thy heat exceeds the *Naturall Proportion*, thou hast stirr'd the *wrath* of the *moyst Natures*, and they will stand up against the *Central fire*, and the *Central fire* against *them*, and there will be a terrible *Drvision* in the *Chaos* : but the sweet *Spirit of Peace*, the true eternal *Quintessence* will depart from the *Elements*, leaving both *them* and *Thee* to *Confusion* ; neither will hee apply himself to that *Matter*, as long as it is in thy violent, destroying *hands*. Take heed therefore, lest thou turn *Partner* with the *Devill*,
for

for it is the *Devil's designe* from the Beginning of the world, to set *Nature* at *Variance* with *her self*, that he may totally *corrupt*, and *destroy* her. *Ne tu augeas fatum*, doe not thou further his *Designes*. I make no question but many men will laugh at this, but on my Soule I speak nothing But what I have known by very good Experience, therefore believe mee. For my own part it was ever my desire to bury these Things in *silence*, or to paint them out in *shadows*, but I have spoken thus clearly, and openly out of the *Affection* I bear to *some*, who have deserved much more at my hands. True it is, I intended sometimes to expose a *greater work* to the world, which I promised in my *Anthroposophia*, but I have been since acquainted with *that World*, and I found it *base*, and *unworthie*: wherefore I shall keep in my first happy *Solitudes*, for *Noyse* is *Nothing* to mee, I seek not any man's *Applause*. If it be the *will* of my *God* to call me forth, and that it may make for the *Honour* of his *Name*, in that respect I may write again, for I feare not the *Judgement* of *Man*, but in the *interim* here shall be and *End*.

FINIS.

AND now my Book, let it not stop thy Flight,
 That thy just Author, is not Lord, or Knight.
 I can define my self: and have the Art
 Still to present one face, and still one Heart.
 But for nine years some Great ones cannot see
 What they have been, nor know they what to bee,
 What though I have no Rattles to my name,
 Do'st hold a simple Honestie no Fame?
 Or art thou such a stranger to the Times,
 Thou canst not know my Fortunes frō my Crimes.
 Goe forth, and fear not: some will gladly bee
 Thy learned friends, whom I did never see.
 Nor should'st thou fear thy welcom: thy small
 Cannot undo 'em, though they pay Excise. (Price
 Thy Bulk's not great: it will not much distresse
 Their emptie Pockets, but their Studies lesse.
 Th'art no Galeon, as Books of Burthen bee,
 Which can not ride but in a Librarie.
 Th'art a fine Thing and little: it may Chance
 Ladies will buy thee for a new Romance.
 Oh how I'le envy Thee! when thou art spread
 In the bright Sun-shine of their Eyes, and read
 With Breath of Amber, Lips of Rose, that lend
 Perfumes unto thy Leaves, shal never spend: (fall
 When from their white hands they shall let thee
 Into their Bosomes, which I may not call
 Ought of Misfortune, Thou do'st drop to rest
 In a more pleasing place, and art more blest.
There

*There in some silken, soft Fold thou shalt lye
 Hid like their Love, or thy own Mysterie. (fine,
 Nor shouldst thou grieve thy Language is not
 For it is not my Best, though it be Thine.
 I could have voyc'd thee forth in such a Dresse,
 The Spring had been a Slut to thy Expresse;
 Such as might file the rude, unpolish'd Age,
 And fix the Readers Soule to ev'ry Page:
 But I have us'd a course, and homely strain,
 Because it suits with Truth, which should be plain.
 Last, my dear Book, if any look: on Thee
 As on Three Suns, or some great Prodigie,
 And swear to a full point, I do deride
 All other Sects, to publish my own pride;
 Tell such they lie, and since they love not Thee,
 Bid them goe learn some High-shoe heresie.
 Nature is not so simple, but shee can
 Procure a solid Reverence from man;
 Nor is my Pen so lightly Plum'd that I
 Should serve Ambition with her Majestie.
 'Tis Truth makes me come forth, & having writ
 This her short Scene, I would not stifle it:
 For I have call'd it Childe, and I had rather
 See't torn by them, than strangl'd by the Father.*

[Soli Deo Gloria.]

Amico.